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GRADUATED SUNDAY-SCHOOL TEXT-BOOKS,  
No. II.

LESSONS  
IN  
NEW TESTAMENT HISTORY.

BY JAMES FLOY, D.D.

BS  
2535  
F55

New York:

PUBLISHED BY OAKLTON & PORTER

SUNDAY-SCHOOL UNION, 200 MULBERRY-STREET.



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ANGELS AND THE SHEPHERDS.



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Theriology  
**SCHOOL OF TECHNOLOGY**  
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## EDITOR'S NOTE TO TEACHERS.

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THIS volume is the *second* of a series of text-books for Sunday-schools. It is designed for pupils of from *nine* to *ten* years of age. Its purpose is to impress an *outline* of the leading *facts* taught in the New Testament on the minds of children.

The lessons are to be so far committed to memory by the scholars as to enable them to answer the questions at their close with readiness. Those teachers who think it best can allow the lesson to be *read* by their classes *before* hearing it recited, and can accompany the reading with suitable remarks and explanations. After the recitation, the teacher should select a reading lesson from the Scripture embracing the topic of the lesson. This course, faithfully pursued, will indelibly impress both the facts and words

of Holy Scripture history on the minds of the pupils.

This volume will be followed by a *third* on the *morality* of Holy Scripture, and that by a fourth on its *doctrines*. Should these prove acceptable, two others will be added in due time. The whole will constitute a complete course of Sunday-school instruction for children between the ages of eight or nine and fifteen years of age.

The lessons are fifty-two in number, it being intended that they should occupy just a year. The same plan will be observed in the other volumes of the series. On the day for Revision, which occurs once a quarter, the teacher may propose such additional questions as may be thought proper.

Where the pupils of nine or ten years old number more than six, they should be organized into a *Department of New Testament History*, containing as many classes as may be required. When they graduate at the close of the year, let them constitute a *third* department, or a *Department of Bible Morality*, and so on until the whole school is organized into as many departments as are made necessary by the number of the books in the course.

D. W.

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# LESSONS

IN

## NEW TESTAMENT HISTORY.

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### LESSON FIRST.

#### THE BIRTH OF CHRIST.

JESUS CHRIST, our blessed Saviour, came into the world when Herod was king of Judea.

As had been foretold by the prophet, John the Baptist made his appearance a little while before the Saviour, and he was sent to prepare the way of the Lord.

Before John was born, an angel, whose name was Gabriel, was sent to tell his father, who was a priest, that he should have a son, and that he should give him the name John. This son, said the angel, shall be great in the sight of the Lord. He shall be filled with the Holy Ghost from his birth, and be the means of turning many from their sins.

About six months after this the same angel was sent to Mary, who lived in a city of Galilee, named Nazareth. To her the angel said, "The Lord is with thee, and blessed art thou among women. Thou shalt have a son, and shalt call his name Jesus."

And as the angel had said, in due time John the Baptist was born; and so also was Jesus Christ, but of his birth we have a few things more to tell.

As was the custom in that country, there were at that time shepherds keeping watch over their flocks by night. On a sudden these shepherds were greatly affrighted by the appearance of an angel. The glory of the Lord shone round about them, and the angel said: "Fear not, for I bring you good tidings of great joy, which shall be to all people. Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

By the city of David is meant Bethlehem. It was so called because David was born there; and by the providence of God Mary had gone to that city for a season, and Jesus had his birth there, that the words of the prophet might be fulfilled.

While the shepherds listened with wonder to what the angel said, suddenly there



came a multitude of the heavenly host, who praised the Lord and said, "Glory to God in the highest, and on earth peace, good-will toward men."

It may well be supposed that the shepherds were filled with awe and wonder when they saw and heard these things. But when the heavenly host had left them, and gone back to heaven, the shepherds said one to another, Let us now go to Bethlehem and see this child of whose birth we have been told. And they went in haste to Bethlehem, and there, even as the angel had said, they found the infant Jesus.

Then the shepherds told of the wonderful things they had heard from the heavenly host, and praised God for what they had seen.

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### QUESTIONS ON LESSON I.

1. Who was king of Judea when our Saviour was born?
2. Who was born a few months before Jesus Christ?
3. For what purpose was John the Baptist sent?
4. What is the name of the angel here spoken of?
5. To whom was Gabriel sent, and for what purpose?
6. What was the father of John the Baptist?

7. What did the angel predict of John before he was born?
8. How long after this was the angel sent to Mary?
9. Where did Mary then live?
10. Can you repeat what the angel said to Mary?
11. Were both the promises of the angel fulfilled?
12. What is said of certain shepherds?
13. What effect upon them had the appearance of an angel?
14. What shone round about them?
15. What kind of tidings did the angel bring?
16. For whom were the tidings of great joy intended?
17. Whom did he say was born in the city of David?
18. What is meant by the city of David?
19. Why was Bethlehem called the city of David?
20. What occurred while the shepherds were listening to the angel?
21. Do you remember what the heavenly host said?
22. How did these things affect the shepherds?
23. Whither did the heavenly host go when they left the shepherds?
24. What did the shepherds then agree to do?
25. To what place did they go?
26. Whom did they find at Bethlehem?
27. What is then said of the shepherds?

## LESSON SECOND.

## THE CRUELTY OF HEROD.

THE good news of the birth of Jesus was soon spread abroad. There were many who expected him to be born about this time, among whom special mention is made of a good man named Simeon. It had been revealed to him by the Holy Ghost that he should not die until he had seen the Saviour of whom the prophets had written, and for whom believers in the word of God had long been waiting.

When Jesus was eight days old, this good old man came where the child was, and took him up in his arms, and gave thanks to God for the sight. "Now, Lord," said he, "let me die in peace, for I have seen thy salvation;" that is, I have seen the Saviour whom thou didst promise to send into the world.

There was also an aged woman, whose name was Anna. She was a widow, eighty-four years old, and it is said of her that she served God night and day, and did not leave the temple where he was worshiped.

She also saw the infant Saviour, and united with Simeon in giving thanks to God for the gracious fulfillment of his promise.

Then Anna joyfully spread the news, and told of the Saviour's birth to all God's people in Jerusalem.

At this time, also, wise men came from the East, that is, probably from Persia, to seek the new-born Saviour. They were guided by a star which they had seen in their own country, and which went before them and led them to the place where the child was. And when they saw him they rejoiced greatly and worshiped him. They also made to him costly presents, and recognized him as the king of the Jews.

When Herod heard that title given to Jesus, he was greatly troubled. He feared lest the kingdom should be taken from him, and that by some means or other this new-born child should seize upon the throne. Then he inquired where it was expected that Christ should be born. He was told that the prophet Micah had predicted Bethlehem as his birthplace.

King Herod was as cruel as he was cowardly, and in order that he might be sure that the infant Saviour would never trouble

him, he sent bloody men with orders to kill all the children born in Bethlehem who were not more than two years of age. This was done. It is not known how many were killed; but it is said there was great lamentation and mourning among the mothers whose babes had been butchered.

But Jesus escaped. Joseph, the husband of Mary, had been warned by an angel, by whose direction they fled into Egypt, where they remained in safety until Herod himself was dead.

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### QUESTIONS ON LESSON II.

1. What was soon spread abroad?
2. Was Christ's birth expected about this time?
3. What was the name of the good man here mentioned?
4. What had been revealed to Simeon?
5. By whom had this been revealed to him?
6. How old was Jesus when Simeon saw him?
7. What did he do when he first beheld him?
8. What did he mean by saying, "I have seen thy salvation?"
9. What aged woman is mentioned?
10. How old was she?
11. What was said of her?
12. Where did she make her home?
13. What did she do when she saw the infant Saviour?

14. To whom did she make known the good news?
15. Who also came to seek the Saviour?
16. What part of the world do you understand by the East?
17. By what were these wise men guided?
18. To what place did the star lead them?
19. What is said of them when they saw Jesus?
20. What else is said of these wise men?
21. By what title did they call Jesus?
22. Who was troubled when he heard Jesus called king of the Jews?
23. Of what was Herod afraid?
24. Which of the prophets foretold the birthplace of Christ?
25. What was the character of King Herod?
26. What deed of cruelty did he commit?
27. How did Jesus escape?



## LESSON THIRD.

### JESUS IN THE TEMPLE.

THE death of Herod was made known to Joseph, while the family were in Egypt, by an angel who appeared to him. The angel directed him to take the young child and his mother, and go back to the land of Israel. This they did; but instead of going to Bethlehem, they went to a village called

Nazareth, where they continued to live during the early part of the life of Jesus. Hence Nazareth is spoken of as his own city; and thus also was fulfilled a prediction of one of the prophets, which says: "He shall be called a Nazarene."

Not much is known of the childhood and youthful days of Jesus. He was kind, and affectionate, and dutiful to his parents. As he grew in years, he grew also in wisdom, and in favor with God and man.

When he was twelve years old he went with his parents to Jerusalem. The object of this journey was to celebrate the feast of the passover, which still continued to be kept every year by the Jewish people.

The distance from Nazareth to Jerusalem was about seventy miles; and although Joseph and Mary were in the habit of going to the feast every year, this was the first time that they had taken Jesus with them.

This feast lasted eight days, and when it was ended, the people, who had come from all parts of the country, left Jerusalem to go back to their own homes.

Joseph and Mary, of course, went with the party who were going toward Nazareth. They supposed that Jesus was also

with the company, and not until the end of the first day's journey did they discover that he was not with them.

Then his parents went back to Jerusalem to look for him. As may well be supposed, they were sad and anxious on his account. The second and the third day passed, and the lost child was not found. The anxiety of his parents increased; but at the end of the third day, to their great joy, he was found, and found in a place they could not have expected.

He was in the Temple, among the learned doctors and teachers. He asked them questions, and answered such as they proposed to him. This he did in such a way as to astonish all who heard him, and to show that he had more than human wisdom.

When his mother told him with what anxiety and sorrow she and Joseph had been seeking him, he reminded her that he had been engaged in his heavenly Father's business. Then Jesus went back with them to his home in Nazareth, and worked at his reputed father's business, which was that of a carpenter.



## QUESTIONS ON LESSON III.

1. Where was Jesus when King Herod died?
2. By whom was his death made known to Joseph?
3. What did the angel direct him to do?
4. Into what part of Israel did they go on their return?
5. What is Nazareth sometimes called?
6. What prediction was fulfilled by their residing at Nazareth?
7. What is said of the early life of Jesus?
8. What was his disposition?
9. As he grew in years in what did he also grow?
10. How old was he when he went to Jerusalem with his parents?
11. For what object did they go to Jerusalem?
12. How far was it from Nazareth to Jerusalem?
13. How long did the feast of the Passover continue?
14. At the end of the feast what did the people do?
15. With whom did Joseph and Mary travel?
16. When did they miss Jesus?
17. What did they do when they missed him?
18. What were their feelings at this time?
19. How long was it before they found him?
20. What is said of the anxiety of his parents?
21. What happened at the end of the third day?
22. Where did they find Jesus?
23. What was he doing in the temple?
24. What effect was produced by his answers?
25. What did he evince by the answers which he gave?
26. Of what did he remind his mother?
27. What did Jesus then do?

## LESSON FOURTH.

## THE PHARISEES AND THE SADDUCEES.

ABOUT four years before Jesus entered upon his public ministry, the people of Judea were startled by the preaching of a man, rough in his appearance, and strangely dressed. This was John the Baptist, whose birth was noticed in our first lesson. He wore a dress made of coarse camel's hair, which was bound about him with a leathern strap or girdle. This dress (as may be seen by referring to 2 Kings i, 8) was similar to that worn by the old prophet Elijah, whom John in many respects resembled.

The ministry of John had been predicted by the prophet Malachi, as designed to come before that of Jesus in the spirit and power of Elijah; and Isaiah refers to John when he speaks of the voice of one crying in the wilderness, "Prepare ye the way of the Lord."

John was also remarkable for the simplicity of his food. He lived upon locusts and wild honey. He first appeared in the

thinly settled parts of the country, and the one great subject of his preaching was the doctrine of repentance. "Repent," said he, "for the kingdom of heaven is at hand."

By the kingdom of heaven John meant the Gospel dispensation now soon to be opened by the Saviour of the world, and by repentance we are to understand a confession of sin and a determination to forsake sin.

Great multitudes came to hear John preach. They were startled at his boldness, and many profited by his preaching and did repent. These came to him, and were baptized by him, confessing their sins. Most of them were of the common people, but there were at that time two sects among the Jews who despised the poor and the ignorant. These were the Pharisees and the Sadducees, of whom, as we shall hear of them frequently hereafter, it may be proper now to say a few words.

The Pharisees were, at first, a pure and holy people; but by degrees they lost this character, and, becoming worse and worse, at length made all their religion to consist of form and outward show. In the time of Christ they were, for the most part, hypo-

crites, and he frequently denounced them as such.

The Sadducees differed from the Pharisees in several respects. They denied the existence of angels and spirits. They doubted the immortality of the soul. They had no faith in any divine revelation. Hence these two great parties or sects were constantly at strife with each other, and both were equally corrupt. John calls them both a generation of vipers, and exhorts them to bring forth fruits meet for repentance. Not many of them profited by his preaching, and very few were baptized by him.



### QUESTIONS ON LESSON IV.

1. What was the appearance and dress of John the Baptist?
2. How long before Christ's public ministry did John appear?
3. Can you describe John's dress?
4. Who is said to have been dressed in a similar style?
5. Whom did John the Baptist resemble?
6. Who predicted the ministry of John?
7. In whose spirit and power did Malachi say he would come?

8. What is the language of Isaiah with reference to John?
9. For what else was John remarkable?
10. Upon what did he live?
11. In what part of Judea did he first appear?
12. What was the subject of his preaching?
13. Can you quote some of the language he used?
14. What did he mean by the kingdom of heaven?
15. Who was about to open the Gospel dispensation?
16. What is repentance?
17. Did many listen to John's preaching?
18. By what was the multitude startled?
19. What was the result of his preaching?
20. What was done to those who repented?
21. To what class did those who were baptized by John belong?
22. What two sects existed among the Jews at this time?
23. How did they treat the poor and the ignorant?
24. What were the Pharisees at first?
25. In what did their religion consist at this time?
26. What did Christ call them?
27. State some particulars in which the Sadducees differed from the Pharisees.
28. What does John call both Sadducees and Pharisees?
29. What effect had his preaching on them?



## LESSON FIFTH.

### THE BAPTISM OF JESUS.

MANY people supposed that John the Baptist was the Saviour who had been promised. They came to him, and asked who and what he was. He told them plainly that he was not the Christ. "I baptize," said he, "with water; but one mightier than I cometh. He shall baptize with the Holy Ghost and with fire."

In this answer he alluded to Jesus; and by the baptism of the Holy Ghost and of fire, he refers to Christ's great work of the conversion of the souls of men.

Up to this time Jesus had been living a private life, engaged, as is supposed, in daily labor with Joseph at Nazareth. But now, having attained his thirtieth year, the age at which, under the law of Moses, the priests began their ministry, Jesus came to John to be baptized by him.

At first John, from a sense of his own inferiority, refused to baptize him. "I have need," said John, "to be baptized by thee, and comest thou to me?" Jesus admitted his own superiority; but, in order to set an example to others, and to show his willingness to conform to all proper ordinances, he said to John, "Suffer it to be so now."

Then John baptized him, and at the close of the ceremony a most remarkable event took place. Jesus, it seems, spent a few moments in silent prayer after he was baptized. Then the heavens were opened, and the Spirit of God descended upon Jesus in a bodily shape like a dove.

John, who appears not to have been personally acquainted with Christ before this time,

had been told how he should know the Messiah. He that sent him to baptize with water said to him, "Upon whom thou shalt see the Spirit descending and remaining, he it is who baptizeth with the Holy Ghost." And John, having seen this strange sight, declared Jesus to be the Son of God.

But this was not all. In addition to the descent of the Holy Ghost in the shape of a dove, there was heard a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." Thus, by the baptism performed by John, and by these wonderful signs from heaven, Jesus was commissioned for his great work, and declared to be the Son of God.

In the events just spoken of there are seen proofs of the doctrine of the Trinity, or of the three persons in the Godhead. There is, first, Jesus, declared to be the Son of God; then there is the Holy Ghost descending upon him; and then the voice of the Father proclaiming from heaven, "This is my beloved Son." In other words, there are engaged in this transaction the Father, the Son, and the Holy Ghost.



## QUESTIONS ON LESSON V.

1. For whom did many people mistake John the Baptist?
2. What did they ask him?
3. What did John tell them?
4. With what did he say Christ would baptize?
5. To what great work of Christ did he allude in this language?
6. What kind of life had Jesus led up to this time?
7. How is he supposed to have been engaged?
8. How old was Jesus at this time?
9. At what age did the priests begin their ministry?
10. For what purpose did Jesus come to John?
11. Why did John at first refuse to baptize him?
12. How did Jesus overcome John's scruples?
13. What occurred at the close of the ceremony?
14. How did Jesus spend a few moments after his baptism?
15. What were then opened?
16. In what form did the Spirit descend upon Jesus?
17. What had John been told by Him who sent him to baptize?
18. Who do you think sent John to baptize?
19. What did he then declare Jesus to be?
20. Whence came the voice heard on this occasion?
21. What did the voice say?
22. How was Jesus commissioned for his great work?
23. What was he declared to be?
24. What do you understand by the Trinity?
25. What are the three persons in the Trinity?
26. State how each of these three appears in this transaction.

## LESSON SIXTH.

## THE TEMPTATION.

THAT Jesus Christ was divine, or as the apostle says, God manifest in the flesh, is proved not only by the scenes at his baptism, but by his own declarations and the works which he performed. He was also a perfect man. In proof of which it is said that he was tempted in all points even as we are.

A season of severe temptations followed his baptism. He had fasted forty days, during which time he had eaten nothing. While weak in body from the want of food, the devil tempted him to exert his power and satisfy his appetite. "If thou be the Son of God," said he, "command that these stones be made bread."

The object of the tempter was to induce Jesus to distrust the Divine providence, and to exert his power for his own personal gratification. In none of the miracles wrought by him did Jesus ever exhibit anything like selfishness. On this occasion he repelled the tempter by a quotation from the

Bible. "It is written," said he, "that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Foiled in this, the devil next tried to tempt Jesus into an act of presumption: "Cast thyself down," said he, "from the pinnacle of the temple." To induce him to do this he quotes a part of a passage of Scripture. It is found in the ninety-first Psalm, where it is said to the good man, "God will give his angels charge over thee to keep thee in all thy ways."

But Satan left out the latter part of the text. God has not promised to keep those who go into forbidden paths, and Jesus at once replies, "It is written again, Thou shalt not tempt the Lord thy God." To rush into any danger without cause, in the hope that God will take care of us, is to tempt him, and is forbidden.

In the next temptation the devil shows to Christ, probably in a vision, all the kingdoms of the world and the glory of them. Now, said he, I will give you all these things if you will fall down and worship me. This wicked proposal Jesus at once repels. He says, "Get thee hence, Satan," and as

on the two former occasions, he quotes a passage of Scripture. It was in these words: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Then it is said the devil left him for a season, but the Saviour passed through other temptations of which we have no specific account. And angels brought him the food which he needed at the end of this great victory which he gained over the powers of darkness.

From the subject of this lesson we may learn two great truths. The first is, that no one, however holy, may hope to be free from temptations in this life; and the second, that there is no sin in being tempted. The holy Jesus was tempted as we are, but without sin.

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### QUESTIONS ON LESSON VI.

1. What does the apostle say of Jesus Christ?
2. What do the scenes at his baptism prove?
3. From from what other sources do we prove the Divinity of Christ?
4. What else was Jesus Christ?
5. What is said as an evidence of his humanity?
6. What followed the baptism of Jesus?
7. How long had he abstained from food?
8. What did the devil tempt him to do?

9. In what language did the tempter address Jesus?
10. What was the object of this temptation?
11. What is said of the miracles performed by Christ?
12. How did he repel this temptation?
13. Do you remember the passage quoted by the Saviour?
14. Into what does the devil next try to tempt him?
15. What does he ask him to do?
16. How does he attempt to induce him to do this?
17. From what part of the Bible does he quote?
18. What words of the verse did Satan omit?
19. What reply does Jesus make to this?
20. What is said of rushing into unnecessary danger?
21. How did the devil show Christ all the kingdoms of the world?
22. What did he say he would give him?
23. On what condition would he do this?
24. How does Jesus treat this proposal?
25. What passage from the Bible did Jesus quote?
26. What is then said of the devil?
27. What is then said of the angels?
28. State the two great truths taught by this lesson.

---

## LESSON SEVENTH.

### THE TWELVE APOSTLES.

Soon after his baptism and temptation the Saviour called certain men to be his disciples, who were afterward known by the name of apostles. They were to be

with him in his ministry, as witnesses of the works which he did, and of the doctrines which he taught.

These apostles were not chosen from the ranks of the learned, nor from the rich and influential. They were, on the contrary, mostly poor men, who earned their bread by hard labor, and who had received but little literary instruction.

The first who was thus honored by Christ was a man who had been a follower of John the Baptist. His name was Andrew. As soon as he was satisfied that Jesus was the promised Saviour, Andrew brought his brother Simon, and Jesus received him as one of his disciples. At the same time he gave to him a new name, Peter, by which he was afterward called.

We shall have more to say about Peter hereafter. At present we need only to add that his name always appears first in the list of the apostles, probably because he was older than his brother, and that he wrote the two epistles in the New Testament which bear his name.

The third in order was Philip, of whom but little is known; and the fourth was Bartholomew, called also Nathanael, whom Jesus

pronounced an Israelite indeed, and who, on first meeting with the Saviour, declared him to be the Son of God and the King of Israel.

The two next on the list were the brothers James and John. Like Andrew and Peter, they were fishermen. Jesus called them Boanerges, or sons of thunder. John was an especial favorite, and is spoken of as the disciple whom Jesus loved. He wrote the Gospel which bears his name, three epistles, and the book of the Revelation. James was the author of the epistle which is called by his name.

Matthew, also called Levi, was a custom-house officer when Jesus called him to be an apostle. He wrote the first of the four Gospels, and is usually associated with Thomas, who was called probably about the same time. Then there is another James, sometimes called Cleopas, and Lebbeus, whose surname was Thaddeus. There was also another Simon, who is distinguished from Peter by being called Zelotes, or the Zealous; and Judas Iscariot makes up the number twelve.

To these apostles Jesus gave power to work miracles. They were directed to

preach to the people; but their ministry was first to be confined to the Jews, the lost sheep, as Jesus termed them, of the house of Israel.

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### QUESTIONS ON LESSON VII.

1. By what name were the first disciples afterward known?
2. Who called them to this office?
3. For what purpose were they associated with Christ?
4. From what class in society were they selected?
5. In what way did they obtain a living before their call?
6. Who was the first that was called?
7. Of whom had he been a disciple?
8. Whom did Andrew bring to the Saviour?
9. What name did Jesus give to Simon?
10. Why does Peter's name appear before Andrew's?
11. Of what was Simon Peter the author?
12. Who appears to have been called next?
13. By what other name was Bartholomew known?
14. What did Jesus say of Nathanael?
15. What did Nathanael declare Jesus to be?
16. What two brothers are next on the list?
17. What was their previous occupation?
18. Were any others of the apostles fishermen?
19. By what name did Jesus call James and John?
20. Who was the disciple that Jesus loved?



21. Which books of the New Testament were written by John?
  22. Did James write any part of the New Testament?
  23. By what other name was Matthew known?
  24. What was his previous business?
  25. Of what book in the New Testament was Matthew the writer?
  26. With whom is Matthew usually coupled?
  27. What was the other James sometimes called?
  28. Can you name the four remaining apostles?
  29. What power did Jesus give to the apostles?
  30. To whom was their ministry at first confined?
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## LESSON EIGHTH.

### THE NEW BIRTH.

THE first of Christ's miracles of which we have an account was at a wedding feast in Galilee. There were present at this feast, besides Jesus, Mary his mother, and several of his disciples. The miracle, consisted in converting water into wine, and all who witnessed it were astonished, and the faith of the disciples in him as the promised Messiah was confirmed.

Soon after this Jesus went up to the city of Jerusalem, at the feast of the Passover



EASTERN PEOPLE FEASTING.

In the temple, solemnly set apart for the worship of God, he saw those who sold oxen, and sheep, and doves. There were also gathered together there some who made a living by exchanging one kind of money for another.

With the voice of authority Jesus commanded them to take those things away. "Make not my Father's house," said he, "a house of merchandize." With a scourge of

small cords he drove them all out of the temple, and upset their tables, and poured out their money.

Those who saw this act of authority looked on with surprise; and this, with several miracles which he performed at this time, led many to believe in him as the promised Messiah.

One night, while Jesus was at Jerusalem, there came to him a Pharisee whose name was Nicodemus. He had heard of the miracles of Christ, and probably seen some of them. We do not know precisely what may have been the object of this man; but unto him Jesus explained the grand cardinal doctrine which he came to teach, that of the new birth.

In direct opposition to the opinion of the Pharisees, that outward works were sufficient for salvation, Jesus, with great solemnity, assured him that, "Except a man be born again, he cannot see the kingdom of God."

He then goes on to explain the meaning of this new birth, and tells him by what means it is effected, namely, by believing in Christ. He tells him of the Holy Spirit as the agent in the conversion of the sinner,

and clearly points out the object for which he himself had come into the world. "God," says he, "so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In these few words we have the sum and substance of the Gospel thus for the first time clearly made known.

Jesus also reveals the simplicity of that faith or belief in him by which the sinner becomes a new creature and an heir of everlasting life. The Pharisee was doubtless well acquainted with that incident in the Old Testament, when the people who were bitten by serpents were healed by merely looking at the brazen image reared aloft by Moses. Even so, said Jesus, must the Son of man, meaning himself, be lifted up, and they who look to him are saved, not from the bite of a serpent, but from sin and its consequences.

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### QUESTIONS ON LESSON VIII.

1. Where was wrought the first of Christ's miracles?
2. Who were present on this occasion?
3. In what did the miracle consist?

4. What effect was produced by it?
5. Whither did Jesus then go?
6. For what object was the temple set apart?
7. Whom did Jesus find in the temple?
8. What did he command them to do?
9. By what name did he speak of the temple?
10. What effect was produced by this conduct of Jesus?
11. Who came to Jesus by night?
12. To what sect of the Jews did Nicodemus belong?
13. Of what had this Pharisee heard?
14. What did Jesus explain to him?
15. What opinion held by the Pharisees is here mentioned?
16. Of what did Jesus solemnly assure him?
17. What does he explain the meaning of?
18. Who is the agent in the conversion of a sinner?
19. What does he then explain?
20. How did God evince his love for the world?
21. Who is meant by his only-begotten Son?
22. Can you repeat the substance of the Gospel?
23. By what means does the sinner become a new creature?
24. What incident in Old Testament history is referred to?
25. How were the people bitten by serpents healed?
26. Who lifted up the serpent in the wilderness?
27. From what is the sinner who looks to Jesus saved?

## LESSON NINTH.

## JOHN THE BAPTIST.

FOR some time after Jesus began his public ministry, John the Baptist continued to preach, and to prepare the multitudes who flocked about him for the reception of the Saviour. His testimony that Christ was the Messiah who had so long been promised, was clear and convincing. He also taught, as Jesus did, the doctrine of salvation by faith. "He that believeth on the Son," said John, "hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him."

John was not only modest, but bold in reproving sin in high as well as low places. Herod Antipas, the son of that Herod in whose time Jesus was born, was now ruler over the land of Galilee, and frequently heard John preach. On one occasion John had rebuked him and made him angry.

It seems that Herod had married the wife of his brother while his own wife was yet living. This was a great sin, and so

John told him to his face. Herod, in his rage, would at once have put the bold reprover of his wickedness to death, but he was cowardly as well as cruel. He feared that the people might be disposed to revenge such an act of barbarity, for all men regarded John as a prophet sent from God. So instead of killing John he shut him up in prison, where he was confined many months.

Out of that prison John never came alive; and although it is a little out of the regular order of events, we may notice here what else is known of him.

When he had been in prison some time, he sent two of his disciples to Jesus, to ask if he were really the Messiah; not, as is thought, that John had any doubts himself, but that the faith of his disciples might be confirmed. To them Jesus spoke of the miracles which he was performing, and of the fact that he preached the Gospel to the poor, as ample evidence that he was the promised Saviour.

On this occasion also Jesus bore testimony to the high character and claims of John. He declared him to be a true prophet, and the messenger who, it was predicted in the Old Testament, should go be-

fore the Saviour to prepare his way. Among men up to that time there had not risen a greater man than John the Baptist. But his work was ended, and his departure was at hand.

Herod made a great feast in honor of his own birthday. To this feast were invited many of the chief men and high officers. The daughter of the wicked woman who lived with Herod as his wife, danced before the company and greatly pleased them. So great was the gratification of the king that he swore with an oath to give her anything she might ask for, even to the half of his kingdom.

Being told so to do by her mother, the girl asked for the head of John the Baptist. Herod was sorry to hear that request; but because he had rashly sworn to give whatever she asked, he sent an executioner to the prison, who cut off the good man's head, which, dripping with blood, was brought to the young dancer, and she took it to her mother.



## QUESTIONS ON LESSON IX.

1. How was John the Baptist engaged at this time?
2. To what fact concerning Christ did John testify?
3. What was the character of his testimony?
4. What was the cardinal doctrine of John's teaching?
5. Repeat what John said on the subject of salvation by faith.
6. What was John's character as a reprover of sin?
7. Who was the tetrarch or governor of Galilee at this time?
8. What relation did this Herod bear to Herod the Great?
9. To whose preaching did Herod frequently listen?
10. By what means was Herod made angry with John?
11. What great crime had Herod committed?
12. What did Herod in his rage think of doing?
13. What is said of Herod in addition to his being cruel?
14. Why did he not immediately put John to death?
15. In what light did the people regard John?
16. What punishment did Herod inflict on John?
17. How long was John confined in prison?
18. Whom did John send to Jesus?
19. For what purpose were they sent?
20. In what way did Jesus answer their inquiry?
21. To what did Jesus bear testimony at this time?
22. What did he declare John to be?
23. On what occasion did Herod make a great feast?
24. Who were invited to this feast?
25. Who danced before the company?

26. How did Herod express his gratification with her dancing?
27. For what did this young lady ask?
28. By whom was she instructed to make this request?
29. How was Herod affected by her request?
30. What did he do?

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## LESSON TENTH.

### THE WOMAN OF SAMARIA.

THERE lived at this time in Samaria, as a part of the Holy Land was called, a class of people with whom the Jews had little intercourse; whom, indeed, they treated with contempt, and with whom they refused to associate in business, or even in religious worship.

On these despised Samaritans Jesus looked with kindness, and showed through all his life that he was no respecter of persons. It was to a Samaritan woman that he first revealed himself distinctly as the promised Messiah, and to her he made known some of the fundamental doctrines of the Bible.

It happened in this way. Jesus had set out to walk from Judea to Galilee. When



THE WOMAN OF SAMARIA.

he reached Sychar, a city of Samaria, he was wearied, and sat down by the side of a well to rest. This was about twelve o'clock at noon. Presently there came a woman to draw water from the well. Jesus asked her to give him a drink. She was surprised that he, being, as she perceived, of Jewish birth, should condescend even to ask a favor of a Samaritan; but he told her that he was able and willing to give unto her a far

greater and more important blessing, even the water of life.

This, as Jesus intended, excited her curiosity, and she asked questions the answers to which led her to exclaim, "Sir, I perceive that thou art a prophet!"

The Saviour continued the conversation by informing her that both Jews and Samaritans were in error with regard to the true worship of God. The former taught that he could be worshiped only at Jerusalem, while the latter held that a mountain called Gerizim was the proper place for worship. Jesus taught her that the place was a matter of little consequence, so long as God, who is a Spirit, is worshiped in spirit and in truth.

Then the woman spoke of the promised Messiah, whose coming both Jews and Samaritans expected. To her astonishment the wearied traveler who sat there by the well-side, and who had asked her for a drink of water said, "I am that Messiah."

This was the first time Jesus had openly avowed the fact; and the woman, leaving her water-pot, went into the city and told what she had heard. Then a multitude of the citizens came out to see him, and he

was invited to tarry with them, for many believed on him simply from hearing the statement of the woman.

Jesus acceded to the request of the Samaritans, and remained two days at Sychar, where he preached and explained the Scriptures to the people. A great many more believed on him when they heard his discourses, and they said, "We know that this is indeed the Christ, the Saviour of the world."

It was at this time, and in view of the readiness with which the Samaritans received the truth, that Jesus said unto his disciples, "Lift up your eyes, and look on the fields, for they are white already to harvest."

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### QUESTIONS ON LESSON X.

1. What was a part of the Holy Land called?
2. What is said of the people who lived there?
3. In what way did Jesus regard the Samaritans?
4. What did Jesus show all through his life?
5. To whom did he first clearly reveal himself as the Messiah?
6. What else did Jesus make known to the Samaritan woman?
7. Between what places was Jesus journeying?

8. What occurred when he reached the city of Sychar?
9. About what hour of the day did he reach that city?
10. For what purpose did a Samaritan woman come to the well?
11. At what was this woman surprised?
12. How was her curiosity excited?
13. What did she discover from the answers Jesus gave to her questions?
14. What error did the Jews teach relative to the worship of God?
15. Where did the Samaritans worship?
16. What was the teaching of Jesus on this subject?
17. For whose coming were both Jews and Samaritans looking?
18. By what declaration was the Samaritan woman astonished?
19. What is said of this avowal made by the Lord Jesus?
20. What did the woman then do?
21. What effect did her statement produce on the citizens?
22. Why did Jesus spend two days at Sychar?
23. What did he do while tarrying in that city?
24. What effect was produced by his preaching?
25. What was said by the Samaritans who believed on him?
26. Can you repeat what Christ said to his disciples at this time?
27. Do you know what occasioned that remark?

## LESSON ELEVENTH.

## JESUS AT NAZARETH.

AT the end of the two days which Jesus spent among the Samaritans, he left them and went to Cana, a village in Galilee. It was here, as we saw in a former lesson, that he performed the miracle of turning water into wine.

On this visit he was requested by an officer of the court, a nobleman he is called, to exert his power and heal his son, who was at his house in Capernaum very sick with a fever.

At first Jesus did not seem disposed to comply with his request. Then the father of the sick boy entreated him, saying, "Sir, come down ere my child die." He thought that the cure could only be effected by the personal presence of Jesus at the bedside of the lad.

Then Jesus said to him, "Go thy way, thy son liveth;" that is, he is healed of his sickness. And so he was, for the nobleman on his way home was met by his servants, who informed him that at the hour when

Jesus spoke the word the fever left his son.

Now Cana, where Christ was, is twenty-five miles from Capernaum, where the nobleman lived; and when he reached his home and saw his child recovered from his sickness by the word of Christ spoken at such a distance, as you may well suppose, he was filled with joy, and he and all his family became believers in Jesus.

Not long after this Jesus made a public declaration of his own person and character like that which he had previously made in private to the Samaritan woman.

One Sabbath day, at Nazareth, he went into a synagogue, as the meeting-houses of the Jews are called, and read to the assembled people a passage from the prophet Isaiah. This was the passage: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and to proclaim the acceptable year of the Lord."

After having read these words Jesus said: "This day is this Scripture fulfilled;" that is, I am he of whom the prophet speaks.



Then using that passage as his text, he preached a sermon to the people. They were all filled with astonishment at the gracious words which fell from his lips, and probably a large portion of them were almost persuaded to believe in him as the promised Messiah.

In the course of his remarks, however, Jesus revealed the great and glorious truth, that his salvation was not intended for one people only, but for all nations. This filled them with wrath, for the Jews believed themselves to be the peculiar favorites of heaven, and esteemed all other nations as under a curse. In their anger they thrust Jesus out of their city and led him to the brow of a hill, intending to kill him by casting him down headlong.

But his work was not yet done, and he escaped out of their hands and went his way.

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### QUESTIONS ON LESSON XI.

1. How long did Jesus remain with the Samaritans?
2. Where did he then go?
3. What miracle had been already performed at Cana?

4. Who requested Jesus to come and heal his son?
5. Where was this sick youth?
6. Did Jesus immediately comply with the nobleman's request?
7. What did the father of the sick boy then do?
8. In what way did the nobleman suppose the cure must be effected?
9. What did Jesus then say to him?
10. By whom was the nobleman met on his way home?
11. Of what did his servants inform him?
12. How far is Cana from Capernaum?
13. What effect did this miracle produce on the nobleman and his family?
14. What public declaration did Jesus make at this time?
15. To whom had he privately revealed himself as the Messiah?
16. Do you know what a synagogue is?
17. What did Jesus do in the synagogue?
18. From the writings of what prophet did he read?
19. Can you repeat the passage?
20. After reading it what did Jesus say?
21. What did he then do?
22. What effect did his sermon produce at first?
23. To what were many who heard him persuaded?
24. What great truth did Jesus declare on this occasion?
25. What effect did this produce?
26. Why should this have made the Jews angry?
27. In their anger what did they do?
28. Did they accomplish their purpose?

## LESSON TWELFTH.

## MIRACLES AT CAPERNAUM.

FROM this time Jesus continued to preach to the people and to work miracles in all places. It is not possible to tell all the wonders which he did. Of the larger portion of his miracles no record was made. Probably not a day passed, perhaps not even an hour, without some evidence of his divine power and goodness.

At Capernaum, after preaching in the synagogue on a certain Sabbath, a man who had an unclean spirit, a demoniac, as those thus afflicted were called, cried out, "Let us alone; I know thee who thou art, the Holy One of God."

Jesus commanded the unclean spirit to come out. To the astonishment of all who saw it, the spirit obeyed his voice and left the man.

When Jesus came out of the synagogue, after performing this miracle, he went into the house where his disciples Andrew and Peter lived. Peter's wife's mother was there in bed, sick with a fever. The Saviour entered

her room, took her by the hand, lifted her up, and she was restored to perfect health.

The news of these miracles spread rapidly through the city, and by sunset of that day all the sick and diseased people of the place were brought to Jesus, and vast multitudes were healed by him.

The next day there came to him a man afflicted with a loathsome, and as was thought, an incurable disease called the leprosy. This poor man seems to have had great faith in Jesus, for he came and fell on his knees and said, "If thou wilt thou canst make me clean." Jesus, moved with compassion, put forth his hand and touched him, and said, "I will; be thou clean." At that word the leprosy left him, and he was entirely healed.

A still more remarkable miracle was performed about this time at Capernaum. It was the healing of a man who had the palsy. His friends, with great difficulty, brought him as he was lying in his bed into the presence of Jesus, who was surrounded by a great multitude of people. When Jesus saw the faith of this sick man and the friends who brought him, he said, "Son, thy sins are forgiven thee."

At this some of those who were present said one to another, "He speaks blasphemy," for they knew that none but God can forgive sins. Jesus knew their thoughts, and reminded them that the healing of the sick was as much an evidence of divine power as the forgiveness of sins. He told them also that he had thus spoken to the sick man, that they might know that he had power on earth to forgive sins, and that consequently he was divine.

Then he told the man to take up his bed and go home. The man did so in presence of them all, and they were amazed and glorified God.

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### QUESTIONS ON LESSON XII.

1. How was Jesus employed at this time?
2. What is said to be impossible?
3. What remark is made relative to the frequency of Christ's miracles?
4. What is a demoniac?
5. Where did the man who had an unclean spirit meet Jesus?
6. By what title did the demoniac address Jesus?
7. What was the Saviour's command?
8. What caused the astonishment of the people?
9. Into what house did Jesus then go?

10. Whom did he find there sick?
11. What did the Saviour do?
12. What was the result?
13. When the news of these miracles was spread abroad, what followed?
14. Who came to Jesus the next day?
15. What was the character of the disease called leprosy?
16. How did this leper show his faith in Jesus?
17. Can you repeat his language?
18. What is then said of Jesus?
19. What effect was produced?
20. What is the next miracle that is related?
21. By whom was he brought into the presence of Jesus?
22. What did Jesus see?
23. When he saw their faith, what did Jesus say to the sick man?
24. Who only has power to forgive sins?
25. When the people heard Jesus say this, what did some think?
26. Of what did Jesus remind them?
27. Why did he thus address the sick man?
28. If he could forgive sins, what follows?
29. What did he direct the man to do?
30. What was the result?

## LESSON THIRTEENTH.

## REVISION.

TO-DAY we devote our time to a review of the preceding lessons. Some of the questions, it will be perceived, are the same in substance as those which have been already answered. Others will be found more difficult; but it is believed that studious scholars may prepare themselves during the week so as to answer them all with readiness. At the discretion of the teacher, additional questions may be asked.

1. How many books in the New Testament give an account of the life and ministry of Jesus Christ?
2. What are the writers of those books called?
3. Which of the four evangelists were also apostles?
4. Who ruled over Judea at the time of Christ's birth?
5. What prophecy was fulfilled by the birth of Christ at Bethlehem?

6. What reason had the people to look for the coming of Christ about this time?
7. Can you give any information about the wise men who came from the East at the time of Christ's birth?
8. How did Jesus escape the slaughter of the innocents by King Herod?
9. Why is Jesus sometimes called a Nazarene?
10. What was the origin of the feast of the passover?
11. By what other name was this feast called?
12. How long after Christ's interview with the doctors in the temple before he began his public ministry?
13. What is the meaning of the phrase kingdom of heaven, as used by John the Baptist?
14. What was the general character of the Pharisees in the time of Christ?
15. Explain the meaning of the baptism of the Holy Ghost and of fire.
16. By what means was John the Baptist assured that Jesus was the promised Messiah?
17. What do you understand by the doctrine of the Trinity?



18. Can you give any scriptural proof of that doctrine?
19. What two natures existed in the person of Jesus Christ?
20. Do you know of any others who, like Christ, fasted forty days?
21. In what way do you prove the human nature of Christ?
22. Repeat the names of the twelve apostles.
23. Which of the apostles wrote parts of the New Testament?
24. To whom did Christ first explain the doctrine of the new birth?
25. Who is the agent in effecting the new birth of the sinner?
26. Relate the account of the brazen serpent as given in the Old Testament.
27. It is said that Christ was to be lifted up; what does that mean?
28. What doctrine besides that of repentance did John preach?
29. Who was ruler in Judea at this time?
30. For what sin did John rebuke Herod?
31. How did Jesus reply to the question of John's disciples?
32. What account can you give of the Samaritans?

33. How did the Samaritan woman know that Jesus was a prophet?
34. In what way only can God be worshiped?
35. State what may be gathered from the Bible relative to Mount Gerizim.
36. In the healing of the nobleman's son at Capernaum while Jesus was at Cana, what divine attribute did he exhibit?
37. Where do you find that Scripture which Christ used as his text when he preached in the synagogue at Nazareth?
38. How many years had that passage been written?
39. Can you give any passage from the New Testament to prove that the miracles wrought by Christ were very numerous?
40. What proof of Christ's divinity is found in his language to the man who was healed of the palsy?

## LESSON FOURTEENTH.

## THE POOL OF BETHESDA.

ONE of the most noted miracles wrought by Jesus was the curing of a poor man who had been diseased for the long space of thirty-eight years. The miracle was followed by a more complete revelation of himself, and of the object for which he came into the world, than Jesus had yet made.

It took place in Jerusalem. In that city was a pool known by the name of Bethesda, the water of which had such healing properties that many sick people gathered around it to make trial of its efficacy. Among the rest whom Jesus noticed there was the poor man who had been so long sick.

It was on the Sabbath, and Jesus said unto the man, "Rise, take up thy bed and walk." To the surprise of all who saw it, the man did so. Some Jews saw him and said, "It is the Sabbath. It is not lawful for thee to carry thy bed." The man replied, "He who healed me told me to take up my bed and walk." But it seems that he did not know who it was that healed

him, until again he met with Jesus, who said to him, "Sin no more, lest a worse thing come unto thee."

In that remark Jesus alluded to that punishment in a future world which awaits all those who do not repent and cease from sin.

Then the man made known the fact that it was Jesus who had healed him. The Jews paid no attention to the great miracle by which a fellow-creature had been healed of such a long-standing disease; but, pretending great zeal for the law of God, they sought to kill Jesus because he had done these things on the Sabbath day.

Jesus made them still more angry by speaking of himself as the Son of God. In doing this, they said, and Jesus did not deny it, that he made himself equal with God. Then he told them that he, as well as his Father, had power to raise the dead to life, and that all men should honor him, the Son, even as they honor the Father.

Then, with great solemnity, in the temple, surrounded by a multitude of people, Jesus proclaimed the doctrine of salvation by faith. "He that heareth my word," said he, "and believeth on him that sent

me, hath everlasting life." From this point he went on to speak to them of the general resurrection of the dead. He told them that this most wonderful event will be brought about by his voice, which all the dead will hear. Then they will come forth from their graves, and appear at the bar of judgment.

He told them also of the final separation that will then be made between the righteous and the wicked; the resurrection of the former being unto everlasting life, that of the latter unto damnation.

This was the most solemn and important declaration that Christ had yet made. To enforce it, and to make known his own character and claims, he directed them to search the Scriptures of the Old Testament, which the Jews held to be from God. "Those Scriptures," said Jesus, "testify of me." This was true, and if they had examined them with care, and an honest desire to know the truth, they could not have failed to receive him as the long promised Saviour of the world.

## QUESTIONS ON LESSON XIV.

1. What is here said of a miracle performed by Christ?
2. How long had this man been sick?
3. By what was this miracle followed?
4. In what city was this cure effected?
5. What was the name of the pool spoken of?
6. For what was the water of this pool remarkable?
7. What did Jesus say to the sick man?
8. On what day of the week was this miracle performed?
9. What was said by the Jews who saw the man walking?
10. How did the man who had been healed become acquainted with Jesus?
11. What did Jesus say to him?
12. To what did the Saviour allude by a worse thing?
13. Why did the Jews seek to put Jesus to death?
14. Do you think they were sincere in these pretensions?
15. How did Jesus make them more angry?
16. In speaking of himself as the Son of God, what did Christ claim?
17. What did he tell them he had power to do?
18. How should all men honor Jesus Christ?
19. What great doctrine did Christ then proclaim?
20. In what manner did he do this?
21. Can you quote the Saviour's language on this subject?
22. What was the next topic of his discourse?
23. At whose voice will the dead arise?

24. What two resurrections does he speak of?
  25. What is said of this declaration?
  26. What did he then direct them to do?
  27. Why were they to search the Scriptures?
  28. What portion of the Scriptures had the Jews at this time?
  29. How did they regard them?
  30. In what would a careful examination of them have resulted?
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## LESSON FIFTEENTH.

### THE SABBATH DAY.

IN our last lesson we saw that the Jews pretended to have so much regard for the Sabbath, that they sought to put the Saviour to death for doing good on that day. There were several other occasions on which they made the same charge against him. These, with the teachings of Jesus on the subject, are brought together in the present lesson.

On a certain Sabbath Jesus, with his disciples, was walking through a field of wheat. The disciples were hungry and plucked some of it, which they ate. Certain Pharisees happened to see it, and they rebuked Christ for permitting them to do what was

unlawful on the Sabbath day. Jesus told them that a work of necessity like that of satisfying hunger is not forbidden. He added also, that the Son of man, meaning himself, and thus claiming supreme divinity, is Lord even of the Sabbath day.

It was on this occasion also that Jesus made the memorable declaration, "In this place is one greater than the temple." The Jews held the opinion that God only was greater than the temple; and, by the language of Christ just quoted, it is evident that he meant to claim that he was God manifest in the flesh.

Afterward, into one of the synagogues there came a man who had a withered hand. Some of the Jews, hoping to find cause of complaint against Jesus, asked him the question, "Is it lawful to heal on the Sabbath?" This question he answered promptly. It is lawful to do an act of mercy on the Sabbath.

Christ referred to their own conduct in proof of his answer. If a sheep should fall into a pit on the Sabbath the owner would not hesitate to lay hold on it and lift it out. This would be right, and as a man is of more importance than a sheep, it is also



right to do for him an act of mercy on the Lord's day. Then Jesus with a word restored the withered hand to perfect soundness, but the Pharisees went out and held a council against him, to consult how they might destroy him.

On another occasion, some time after this, Jesus was teaching in one of the synagogues on the Sabbath. In the congregation there was a woman who had been afflicted with a sore disease for eighteen years. We know not what was the precise nature of her complaint, but she was so bound together that she could not stand up straight. The Saviour laid his hands on her and said, "Woman, thou art loosed from thine infirmity." As he spoke the words she was healed, and gave thanks to God.

But the ruler of the synagogue was very angry. He pretended to think that Jesus had committed a great sin by doing this on the Sabbath. Christ, in the presence of all the people, charged him with hypocrisy; and although the Pharisees continued to seek occasion to find fault, the common people rejoiced for the glorious things that were done by him.

## QUESTIONS ON LESSON XV.

1. For what did the Jews profess great regard?
2. For what did some of them want to put the Saviour to death?
3. Where was Jesus walking on a certain Sabbath?
4. Who were with him?
5. Why did the disciples pluck and eat the wheat?
6. For what did the Pharisees rebuke Christ?
7. What kind of works did Jesus say are not forbidden?
8. Who did Christ say is Lord of the Sabbath?
9. What memorable declaration did Jesus make at this time?
10. How does it appear from this that Christ claimed to be God?
11. When did Jesus meet with the man who had a withered hand?
12. What question did the Jews ask on this occasion?
13. With what design did they propose that question?
14. Repeat Christ's answer.
15. To what did he refer in proof of his answer?
16. As a man is of more importance than a sheep, what follows?
17. What miracle did Jesus then perform?
18. For what did the Pharisees then take council?
19. What is said of a woman in the synagogue on another Sabbath?
20. How long had this woman been afflicted?
21. Whose hands were laid on this woman?
22. What did Jesus say to her?
23. What was the result?

24. To whom did she give thanks?
  25. How did this miracle affect the ruler of the synagogue?
  26. What did he profess to think?
  27. With what did Jesus charge him?
  28. What effect had these miracles on the common people?
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## LESSON SIXTEENTH.

### THE SERMON ON THE MOUNT.

THE longest and most important discourse delivered by Jesus of which we have any account is called the Sermon on the Mount. It is so called from the fact that Jesus was on a mountain, surrounded by a vast multitude of people, when he delivered it. A very full report of it is given in Matthew's Gospel, and Luke also gives portions of it.

One point in which teachers of that day differed from the custom of the present age is alluded to by Matthew. Jesus sat down while delivering his discourse. The people stood up to hear, and this was the common practice.

The sermon was designed not only for those who heard it, but for all people in all

ages. In it the Saviour dwells upon the spiritual nature of the kingdom which he came to establish, and corrects the false notion of the Jews that the kingdom of the Messiah, as predicted in the Old Testament, was to be of a worldly nature.

At the same time Jesus assures his hearers that the promises and predictions of the Bible will all be fulfilled in due season, and that this will be the case even to the smallest portion, however seemingly insignificant. "Till heaven and earth pass," he says, "one jot or one tittle shall in no wise pass from the law till all be fulfilled." A jot is the smallest of the Hebrew letters, and a tittle is a small point, like a dot over a little *i* in our alphabet.

Jesus teaches also that something more than a mere profession of religion, like that of the Pharisees, is necessary to salvation, and corrects many erroneous notions which prevailed among those whose duty it was to instruct the people in their duty to God and to one another. The Jews had been taught, for instance, to love their friends and hate their enemies. Jesus inculcates the duty of love to all men, to bless them that curse, and to do good to them that hate us.

On the subject of prayer the instructions of Christ in this sermon are very clear and emphatic. He reproves the practice of those who prayed to be heard by men, and enjoins on all the duty of secret devotion. As if speaking to every individual who heard or who should read his instructions, he says, "Enter into thy closet, and there pray to thy Father who seeth in secret."

It was in the course of this sermon also that Jesus gave us what is known as the Lord's Prayer, which is short, simple, and comprehensive, and which all should commit to memory. By referring to the fowls of the air and the lilies of the field, he teaches us to put our trust in the Divine providence; and as to the good things of this life, he promises them all to those who make religion their chief concern, or who, in his own language, seek first the kingdom of God and his righteousness.

This is a very brief statement of a few points touched upon in a discourse which for purity, truth, dignity, and beauty has never been equaled; and which, even if we had no other evidence, is sufficient proof of the divinity of its author. It would be

well for us all to commit the whole of it to memory, and better if its teachings were also imprinted on our hearts.

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### QUESTIONS ON LESSON XVI.

1. What is the subject of the present lesson?
2. What is the character of the Sermon on the Mount?
3. Why is it called the Sermon on the Mount?
4. In which of the Gospels do we have the fullest account of it?
5. In what posture did Christ deliver his Sermon on the Mount?
6. For whose benefit was the Sermon on the Mount delivered?
7. What was the nature of the kingdom Christ came to establish?
8. What false notion had the Jews on the subject?
9. What did Christ teach as to the predictions of the Bible?
10. Explain what is meant by jot and tittle.
11. What is the teaching of Jesus relative to a profession of religion?
12. What had the Jews been taught as to friends and enemies?
13. In what does Christ's teaching differ from that?
14. What does he direct us to do to them that curse us?
15. And what to them that hate us?

16. What is said of Christ's instructions on the subject of prayer?
  17. Whom does he reprove?
  18. What special duty does he enjoin upon us all?
  19. Give the Saviour's language on the subject.
  20. What particular form of prayer did Christ give in his Sermon on the Mount?
  21. What are the qualities of this prayer?
  22. By what means did Jesus teach us to trust in Providence?
  23. To whom did he promise the good things of this life?
  24. What is Christ's language on that subject?
  25. In what respects has this sermon never been equaled?
  26. Of what is it evidence?
  27. With what remark does this lesson conclude?
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## LESSON SEVENTEENTH.

### THE CENTURION'S FAITH.

THE people who heard Christ's Sermon on the Mount were astonished at his doctrines, and at the boldness with which he announced them. When he came down great multitudes followed him; and, in confirmation of his divine authority and mission, he went about doing good, healing the sick,

raising the dead, and performing many other miracles.

In all these works of Jesus, it is worthy of notice, his aim is to do good. He did no miracle, in all the course of his ministry, to harm or injure any human being.

Up to this time his power seems to have been exerted in favor of those who professed to believe in the Scriptures of the Old Testament, and who had been taught from their childhood to look for the promised Messiah. We have now to tell of a miracle wrought at the request of one who was by birth a heathen, and who belonged to a class of people for whom, in the opinion of many of the Jewish teachers, there was no hope of salvation.

At Capernaum, which place Christ visited soon after his Sermon on the Mount, there was at this time a company of Roman soldiers. The centurion, as the captain of the company was called, seems to have been a rich man and favorably disposed toward the Jews; for although himself a heathen, he had, at his own expense, built a synagogue for them. The centurion's servant was very sick. He had a disease called the palsy, and was at the point of death.



By request of the centurion, certain Jewish elders came to Jesus to ask that he would heal the sick man. As an inducement, they told Jesus of the centurion's love for the Jewish people and what he had done for them.

Of course Christ complied with their request, as he did with all others of the like kind. But on his way to the centurion's house he was stopped by a message from him, evincing at once his humility and his confidence in the power of Christ. "I am not worthy," said he, "to have Jesus come under my roof, neither did I think myself worthy to come and ask such a favor. Speak the word only and my servant shall be healed."

When Jesus heard this it is said he marveled, or was astonished. Then to those about him he declared, "I have not found so great faith in Israel;" that is, among those who call themselves God's chosen people, and who have had many greater advantages than this Roman soldier.

From this occurrence Jesus also took occasion to make known to the Jews that the Gospel and its blessings were not designed for them only, but for the people of all

nations, and that its converts would be found among all people, in all quarters of the world, while many of those who claimed to be the peculiar favorites of Heaven would be cast out.

Then, turning to the centurion, he said, "Go thy way, and as thou hast believed so be it done unto thee." In the self-same hour his sick servant was healed.

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### QUESTIONS ON LESSON XVII.

1. How were those who heard the Sermon on the Mount affected by it?
2. Who followed him when he came down from the Mount?
3. In confirmation of Christ's doctrine what did he do?
4. What is said to be worthy of notice?
5. What did he not do in the whole course of his ministry?
6. In whose behalf had Christ's miracles hitherto been performed?
7. For what had the Jews been taught to look?
8. What did the Jews teach relative to the heathen?
9. Where was the miracle related in this chapter performed?
10. Who were at Capernaum at this time?
11. What is said of the centurion of this company?
12. What had he done for the Jews?

13. With what disease was the centurion's servant afflicted?
  14. By whom were Jewish elders sent to Jesus?
  15. What request did they make?
  16. What did they tell him the centurion had done?
  17. How did Christ treat requests of this kind?
  18. By what was he stopped on his way to the centurion's house?
  19. What was evinced by this message?
  20. Can you give the language of the centurion?
  21. What effect did this message produce on Jesus?
  22. What did he say?
  23. Among whom had he not found so great faith?
  24. For whom were the Gospel and its blessings designed?
  25. Among whom did Christ say its converts would be found?
  26. What will become of many who claim to be the favorites of Heaven?
  27. What did Jesus then say to the centurion?
  28. When was his servant healed?
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## LESSON EIGHTEENTH.

### THE DEAD ARE RAISED.

THE next in order of the miracles performed by our Saviour was that of raising from the dead the only son of a poor widow. As he and his disciples were enter-

ing a city called Nain they were met by a funeral procession. The mother followed the dead body weeping. Jesus drew nigh and had compassion on her, and he said, "Weep not." Then turning to the coffin he spake to the dead, and said, "Young man, I say unto thee, Arise;" and he that was dead sat up and began to speak.

This was, in some respects, the most wonderful miracle he had yet performed, and fear fell on all who saw it, and they glorified God, and looked upon Jesus as a great prophet sent from God.

Two other instances of raising the dead are mentioned which we may notice here, although they did not happen until some time afterward.

The next was that of a little girl. Her father, whose name was Jairus, came to Jesus while he was at a supper given by the apostle Matthew, and in great distress begged him to come and cure his daughter, who was very sick. Jesus rose from the table at once; but as they were going a messenger met them, who said, "The child is dead." Jesus, however, proceeded to the house, where he found that it was even so, and many friends of the family were there,

making, as was the custom of the Jews, great lamentation for the dead.

Jesus, with the father and mother of the little girl, went into the room where the dead body was. Then he took her cold hand in his and said, "Arise." She arose



JESUS RAISING THE CENTURION'S DAUGHTER.

immediately as from a sleep, and the fame of this miracle went abroad into all the land.

There lived at a village called Bethany two sisters, Mary and Martha, with a brother whose name was Lazarus. They were all three friends of Jesus, who loved them, and frequently visited their house. Lazarus was taken sick, and when the disease seemed dangerous, the sisters sent a messenger to tell Jesus. They thought that he would at once come and see them, and heal their brother.

Jesus seemed to pay no attention to their request; but some time after he went to Bethany, and found that Lazarus had been dead and buried four days. With the two sisters he went to see where they had buried him. While standing near the spot, Jesus wept; and then with a loud voice he cried, "Lazarus, come forth!" At that word the dead man was restored to life, and many who stood by and saw the miracle believed on Jesus.

But strange to tell, there were those among the chief priests and the Pharisees on whom even this miracle produced no good effect. They were determined not to believe in Christ as the Messiah, and from this time took counsel together as to how they might put him to death.

## QUESTIONS ON LESSON XVIII.

1. What is the subject of this lesson?
2. Who was the first that Jesus called from the dead?
3. Near what city did this occur?
4. What did Jesus say to this weeping mother?
5. With what words did he address the dead body?
6. What followed this command?
7. What effect was produced by this miracle?
8. How did many of the people regard Jesus?
9. Who is next mentioned as having been raised from the dead?
10. What was the name of this little girl's father?
11. Where was Jesus when Jairus came to him?
12. What report was brought by the messenger who met them?
13. What custom of the Jews is here spoken of?
14. Who went with Jesus into the room where the dead body was?
15. What did Jesus then do?
16. What did he say?
17. What did she do when Jesus spoke?
18. What is said of the fame of this miracle?
19. Do you remember the names of the sisters who lived at Bethany?
20. What was their brother's name?
21. Who loved them and frequently visited their house?
22. When did the sisters send a message to Jesus?
23. What did they expect?
24. How did Jesus treat their request?

25. How long had Lazarus been dead when Jesus came to Bethany?
26. What is said of Jesus while standing near the grave of Lazarus?
27. What then took place?
28. What did this miracle produce on the minds of many who witnessed it?
29. What is said of many of the chief priests and Pharisees?
30. What did they take counsel together to do?



## LESSON NINETEENTH.

### THE FORGIVENESS OF SINS.

WE are very clearly taught in the New Testament that Jesus Christ possessed in his own person two distinct natures, the human and the divine; in other words, that he was both God and man.

Some proofs of this have been already given. We have seen that he was born as other human beings, and that he passed through the stages of infancy, childhood, and youth to manhood. We saw him wearied and thirsty at the well in Samaria, and shedding tears with the sisters of Lazarus at the grave of their brother. These



and other facts of the same kind prove his human nature.

His divinity is proved by his own declarations and by the miracles he performed. But the strongest proof is found in the fact that he forgave sins. Of that we have already met with one instance. Another still more striking is the subject of this lesson.

Jesus had accepted an invitation to dine with a Pharisee whose name was Simon. While he was there, a woman who was known to have been very wicked came in. She fell at his feet, which she bathed with her tears, and then wiped them with the hairs of her head. The custom at that time was to wear sandals instead of shoes and stockings. The sandals were taken off when entering a house, and it was regarded as an act of kindness to wash the feet of one who had been walking. The woman had also with her a very costly perfume, which she poured upon the Saviour's head and feet.

The Pharisee was surprised that Jesus allowed the woman to come near him. He thought that Jesus could not have known her character, and began to doubt if he

were even a prophet, for the Pharisees pretended to so much sanctity that they deemed themselves polluted by the touch of a sinner.

Then, to the astonishment of all who were present, Jesus explained the reason of this woman's conduct. She had exercised faith in him as the Saviour, and he had forgiven all her sins. She washed the Saviour's feet and poured the precious ointment upon him in token of her love. She loved much because she had been a great sinner and much had been forgiven her.

On hearing this, all who sat at meat with him began to say to themselves, "Who is this that forgiveth sins also?" A question that, if honestly answered, would have led them to exercise the same faith, as did this grateful woman, and would have resulted in the same joy and gladness with which her heart was filled.

Then said Jesus to the woman, "Thy faith hath saved thee; go in peace." But neither the Pharisee who made the feast, nor any of his guests seem to have derived any benefit from this personal interview with the Saviour.

It was about this time that Jesus uttered the invitation which is still on record.

“Come unto me all ye that labor and are heavy laden”—that is all who feel the guilt and burden of sin—“and I will give you rest;” and he rejoiced in the fact that, although few of the rich and the learned accepted his invitation, many of the poor and the lowly believed in him and became his disciples.

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### QUESTIONS ON LESSON XIX.

1. What doctrine of the New Testament is here referred to?
2. What is the first proof of his human nature?
3. State some other evidences of his humanity.
4. What is regarded as the strongest proof of Christ's divinity?
5. Do you remember the previous instance of his forgiving sins?
6. From whom had Jesus accepted an invitation to dinner?
7. What was the name of that Pharisee?
8. What had been the character of the woman who came in?
9. At whose feet did this woman fall?
10. With what did she bathe his feet?
11. What were usually worn on the feet at that time?
12. Were sandals usually worn in the house?
13. What did the woman do with the perfume or ointment as it is called?
14. What was regarded as an act of kindness?

15. How was the Pharisee affected by this occurrence?
16. What did he begin to doubt?
17. Who explained the reason of this woman's conduct?
18. What was the explanation?
19. How did she show her love to Jesus?
20. Why did she so greatly love the Saviour?
21. What is then said of those who sat at meat with him?
22. What would have been the proper answer to that question?
23. If properly answered, to what would they have been led?
24. What did Jesus then say to the woman?
25. What is then said of Simon and his guests?
26. Can you repeat Christ's general invitation?
27. What do you understand by weary and heavy laden?
28. In what fact did Jesus rejoice?



## LESSON TWENTIETH.

**"TAKE HEED HOW YE HEAR."**

THE parables of the Lord Jesus are remarkable for their simplicity and beauty. Compared with those put forth by other teachers, it may be truly said, "Never man spake like this man."

Exclusive of short proverbial sentences, there are recorded in the Gospels of Mat-

thew, Mark, and Luke about thirty different, parables. We notice a few of them which may be regarded as fair samples of the whole.

The parable of the Sower is the first on the list, and may be regarded as introductory to the rest. Its spiritual meaning Jesus himself explained. It was to point out the various effects produced by the preaching of the Gospel.

Those who hear that Gospel are divided into four classes. In the first are what are called the way-side hearers, which includes those who hear to no profit because of inattention. They are like the seed which falls from the hand of the sower on the hard beaten path. It does not take any root or grow at all.

There are many of this class at the present day. They go to church on Sunday; they hear the Gospel, but give it no heed; and frequently, on their return from the house of God, are unable even to tell the text.

The second class of hearers is indicated by stony or rocky places, upon which the seed falls, and because there is but little depth of earth, springs up quickly, but for

the same reason as quickly withers and fades away. Such are they who listen readily and promise rashly. They are easily excited, perhaps to tears. Their friends begin to rejoice over them, and the prospect is that they will be true disciples and useful members of the Church. But in a little while they fall away, and bring a reproach on the cause which they professed to love.

The hearers of the third class go a little farther. They are compared to the seed which fell among thorns and grew up, but was choked and bore no fruit. Such are those who hear the Gospel, receive it, and unite with the Church. The cares of the world and its anxieties, the desire for riches and pleasure, and the frivolities of fashion by degrees lead them away. They give up the name of Christians, or perhaps they retain it, but they bear no fruit: that is, they do nothing for the glory of God; they add no strength to the Church, and are of little benefit to the world.

The fourth division includes all those who hear the word of God with attention and with a desire to profit by it. They are compared to the good ground in which the seed fell when scattered by the husband-

man. As that sprang up, and bore fruit, some one hundred fold, some sixty fold, some thirty fold, so with those who receive the word in good and honest hearts. They bring forth good fruit; that is, they show the reality of religion by doing good to all men, and by seeking in every way to promote the salvation of others, and by keeping God's commandments.

The chief lesson intended by this parable is taught by Christ himself in the remark, "Take heed *how* ye hear," which was not intended merely for those to whom it was personally addressed, but for us all.

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### QUESTIONS ON LESSON XX.

1. For what are the parables of Christ remarkable?
2. What is said of his parables as compared with others?
3. About how many of Christ's parables are on record?
4. Which of them is the subject of this lesson?
5. Who explained the spiritual meaning of this parable?
6. What was its object?
7. Into how many classes are those who hear the Gospel divided?

8. Who comprise the first class?
9. What are they said to resemble?
10. What is said of the seed which falls by the way-side?
11. Are there any such hearers now?
12. What is said of them?
13. By what is the second class of hearers indicated?
14. Why does seed thus sown spring up quickly?
15. Describe the hearers alluded to in this class.
16. What in a little while becomes of such hearers?
17. What do they bring on the cause of Christ?
18. To what are hearers of the third class compared?
19. What is said of the seed that fell among thorns?
20. Who are indicated by the seed that fell among thorns?
21. By what means are such persons led away?
22. What do such usually give up?
23. If they retain the name of Christians, what then?
24. What is to be understood by bearing fruit?
25. Who are included in the fourth class?
26. To what are they compared?
27. In what respects do they resemble the seed that fell on good ground?
28. What is the great practical lesson taught in this parable?
29. For whom was that lesson intended?



## LESSON TWENTY-FIRST.

## THE PARABLES OF JESUS CHRIST.

IN this lesson we consider a few other parables spoken by Jesus, and notice briefly their object and design.

One of the most beautiful and instructive is that of the Prodigal Son. It has been called the pearl and crown of all the parables of Scripture. We see portrayed in it, the case of a sinner wandering afar from his heavenly Father, in want and in misery, coming at length to himself, and resolving to return with humility and penitence. The readiness with which the father receives the returning son, and the joy of the household, point out God's willingness to pardon the sinner, and the wonderful truth first made known to us by Jesus Christ, that "there is joy in the presence of the angels of God over one sinner that repenteth."

In the parable of the Pharisee and the Publican we are taught how a sinner who feels that he needs God's mercy may seek and obtain it. It is not by good deeds done by him, like those boasted of by the Phari-

see, but by humble penitence and ardent prayer like that of the publican. This man, Christ says, was justified, that is, his sins were forgiven, as ours will be, when like him we cry to God for mercy.

In the parable of the Talents, as found in the twenty-fifth chapter of Saint Matthew, we are taught that after being justified, as was the publican, all have something to do. Some have more ability than others, but all may do some thing. The feeblest disciple has at least one talent; and our responsibility to God is in proportion to the talents committed to us. The great truth that more is expected of us than a mere profession of religion, is also taught in the parable of the laborers in the vineyard, (Matt. xx,) the barren fig-tree, (Luke xiii,) and the pounds, (Luke xix.) In each of them it is taught also that a day of reckoning is coming when all will be judged in accordance with their works.

The parable of the good Samaritan, (Luke x,) was spoken for the purpose of giving an answer to the question, Who is my neighbor? The Jews, as we have seen, would have no dealings with the Samaritans, and never included them among the neigh-

bors whom the commandment enjoins us to love. Christ teaches, on the contrary, that every human being, no matter how low or degraded, to whom we have it in our power to do good, is our neighbor. As the despised Samaritan assisted one who would not have helped him in similar circumstances, and bound up his wounds and took care of him, so are we to go and do likewise.

In the parable of the rich man and Lazarus, (Luke xvi,) Jesus reveals the condition of men after death. He teaches not only that there is a heaven, but a hell; that all who are not prepared to dwell in the former must take up their abode in the latter; and that hell is a place of torment from which those who have once entered can never escape.

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### QUESTIONS ON LESSON XXI.

1. What is the subject of this lesson?
2. Which parable is first noticed?
3. By what language have its beauties been designated?
4. What is portrayed in this parable?
5. What is pointed out by the readiness with which his father received him?

6. Who rejoice at the repentance of a sinner?
7. By whom was this fact first made known to men?
8. What is taught in the parable of the Publican and Pharisee?
9. Of what did the Pharisee boast?
10. How is God's mercy to be obtained?
11. What is meant by being justified?
12. What parable is next referred to?
13. Can you give an outline of that parable?
14. What are we taught by it?
15. Are all equal in the possession of talents?
16. What is the measure of our responsibility to God?
17. What great truth is taught in the parable of the laborers in the vineyard?
18. In what other parables is the same truth taught?
19. What other truth is taught in these parables?
20. For what purpose was the parable of the good Samaritan spoken?
21. What is here said of the Jews and the Samaritans?
22. Whom does Christ teach us to regard as neighbors?
23. Whom are we to imitate in this respect?
24. What is the next parable referred to?
25. What is revealed in it?
26. What two places in the future world are brought before us?
27. Who does he teach us will go to hell?
28. What is hell?

## LESSON TWENTY-SECOND.

## THE MULTITUDES FED.

GREAT crowds of people were attracted to hear the preaching of Jesus. Whether he uttered discourses like that of the Sermon on the Mount, or spoke to them in parables, such as were noted in the last lesson, he was heard by multitudes with attention, and not a few embraced the truth as proclaimed by him, and were saved by it.

There were many, especially among the higher classes, however, who were offended at him, and whose hatred was so great that they would have put him to death. Some even went so far as to accuse him of being in league with the devil in the performance of his works of love and mercy.

Yet again there were many who followed Christ because of the miracles which he wrought; but who, although they professed to be his friends, derived no benefit from his religious teaching. They were looking for a temporal king, who should come and reign over the Jewish nation, and set them free from the oppressive government of the Romans.

They began to regard Jesus as this long expected king, and on several occasions sought to make him assume royal state.

This was the case when he fed an immense multitude, five thousand men besides women and children, with five loaves of bread and two small fishes. That was in some respects his most wonderful miracle. It is the only one which is related in full by all the four evangelists. It exhibited creative power, for not only was the hunger of that great multitude appeased, but when the disciples gathered up the fragments that remained, as Jesus told them to do, there were twelve baskets full.

Those who witnessed this miracle said to one another, "This is that prophet who was promised." They referred to the words of Moses as found in the Old Testament: "The Lord will raise up unto thee a prophet from the midst of thy brethren like unto me." Then they sought to take Jesus by force, and to make him a king; but he escaped from them and went his way.

A miracle similar to the one just mentioned is recorded in the Gospels of Matthew and Mark. It occurred in a mountain near the sea of Galilee, where great num-

bers of diseased people were gathered, among whom were the lame, the blind, the dumb, the maimed, and many others. These were brought by their friends and laid at the feet of Jesus, and he healed them. Those who saw these miracles glorified the God of Israel, and many continued there three days listening to his instructions and witnessing his wonderful works.

Then said Jesus, "I will not send the multitude away fasting, lest they faint by the way." The disciples told him that they had but seven loaves and a few little fishes; but he commanded the people to sit down, and blessing that small portion of food, it so increased in his hands that the appetite of four thousand men, besides women and children, was fully satisfied. "They did all eat," says Matthew, "and were filled; and they took up of the broken meat that was left seven baskets full."

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### QUESTIONS ON LESSON XXII.

1. What is said of the preaching of Jesus?
2. How did the multitudes hear him?
3. What is said of the truth proclaimed by him?

4. What is said of some among the higher classes?
5. How did many evince their hatred of Christ?
6. With whom did some say Jesus was in league?
7. For what were many of the Jews looking at this time?
8. Under what government were they then living?
9. How was Jesus regarded by many?
10. What did they wish him to assume?
11. What miracle is here referred to?
12. What is said of the character of this miracle?
13. By whom is this miracle narrated?
14. What kind of power did it manifest?
15. Who told the disciples to gather up the fragments?
16. When gathered, how much was there?
17. What said those who witnessed this miracle?
18. To what did they refer?
19. What did they then seek to do?
20. By whom is a similar miracle recorded?
21. State the points wherein this miracle differs from the former.
22. When did it occur?
23. Who were laid at the feet of Jesus?
24. How long did the people remain in the presence of Jesus?
25. Why would he not send them away fasting?
26. What did the disciples tell him?
27. Give the language of Matthew on this occasion.





## LESSON TWENTY-THIRD.

## JESUS ON THE SEA.

IN this lesson we bring together Christ's miracles on the sea. The first is that of a wonderful draught of fishes. The disciples had been toiling the whole night and had taken nothing, and were discouraged. Jesus, however, tells them to try again. They did so, and such a great multitude of fish were inclosed in the net that it broke.

Peter, to whom the boat belonged, was astonished at the result, and fell at the feet of Jesus and worshiped him.

On another occasion Jesus was on board a fishing vessel with his disciples, crossing the sea of Tiberias. Fatigued with the labors of the day, Jesus took a pillow, and lying down in the hinder part of the vessel, soon fell asleep. A storm of wind arose, which increased in fury until it became a great tempest. They were in imminent danger of being wrecked and drowned.

Then the disciples came to Jesus and awoke him, saying, "Lord, save us : we perish." Then he rebuked the winds and the sea and there was a great calm. There were other vessels out on the lake in this storm, and a great many witnessed the sudden calm which ensued when Jesus spake ; and they were astonished, and said, "Who is this whom the winds and the sea obey?"

At another time the disciples were out on the lake, and Jesus was not with them. At night a furious storm arose, which continued until break of day. The disciples were in great danger. Just as it began to grow light they were startled by the appearance of a man walking on the sea. They were

greatly frightened, and thought it was a spirit; but Jesus cried out, "Be of good cheer, it is I; be not afraid."

Then Jesus invited Peter to get down from the vessel and come to him. Peter did so, and because Christ enabled him to do it, he also walked upon the sea.

But Peter did not walk far, for looking round upon the rough waters, and listening to the roaring wind he began to sink. Then he cried, "Lord, save me;" and Jesus caught him in his arms and rebuked him for his want of faith. Then Christ and Peter got on board the vessel, and the storm suddenly ceased.

The effect produced by what the disciples saw and heard was a belief in the supreme divinity of Jesus Christ. They knew, as we also know, that no human being has power to walk upon the water, to silence the wind, or to calm the roaring of the sea. So they worshiped Jesus, saying, "Of a truth thou art the Son of God."

Yet another proof of Christ's divinity is seen in the direction given by him to Peter relative to the payment of the tax levied for the support of divine worship in the temple. "Go," said he, "to the sea, and cast a hook,

and in the mouth of the fish that is first caught thou shalt find a piece of money, with that pay the tax for thee and me." We do not suppose that Jesus created the coin for the purpose. His infinite knowledge is seen in the directions given to Peter ; and he whose knowledge is infinite must be God.

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### QUESTIONS ON LESSON XXIII.

1. What subjects are treated of in this lesson ?
2. Which is the first in order of these miracles ?
3. How had the disciples been employed the previous night ?
4. With what success ?
5. What resulted from following Christ's directions ?
6. To whom did the vessel in which they were belong ?
7. Where was Jesus on the occasion next referred to ?
8. Of what were the disciples in danger ?
9. What did they say when they awoke Jesus ?
10. What followed Christ's rebuke of the winds and the sea ?
11. Who witnessed this display of his power ?
12. How did the miracle affect those who witnessed it ?
13. By what were the disciples startled on another occasion ?
14. At what time of the day did this occur ?
15. How were their fears allayed ?

16. Whom did Jesus invite to come to him on the water?
  17. How was Peter enabled to walk on the sea?
  18. For what did Jesus reprove Peter?
  19. What occurred when they went on board the vessel?
  20. How were the disciples affected by this display of Christ's power?
  21. What has no unaided human being power to do?
  22. What did they call Jesus as they worshiped him?
  23. For what purpose did Jesus want money?
  24. What was the object for which that tax was levied?
  25. How was the money obtained?
  26. Do you suppose that Christ created the money on this occasion?
  27. What is the argument for his divinity as here exhibited?
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## LESSON TWENTY-FOURTH.

### THE TRANSFIGURATION.

THE time had now come for Jesus to reveal himself more clearly than he had yet done, and to make known the special object for which he came into the world. "Whom," said he to the disciples, "do men say that I am?" They answered that some supposed

him to be John the Baptist, some that he was Elijah, and others that he was the prophet Jeremiah. These were all great and good men who no longer lived in this world, but who, the people seem to have supposed, had been sent back from heaven to teach men the will of God.

Jesus then asked, "Whom do ye say that I am?" Peter, in behalf of the disciples, answered, "Thou art the Christ, the Son of the living God." Jesus admitted that Peter had answered correctly, and declared that this fact had been revealed to Peter, not by any human being, but directly by his heavenly Father.

Immediately after this, to the astonishment of Peter and the other disciples, Jesus told them that he was to suffer many things, and to be put to death at Jerusalem. This was the first intimation they had that he came into our world to suffer and to die. By his words and works he had convinced them that he was the promised Messiah, and they expected that he would soon assume royal pomp and proclaim himself king. Great was their surprise, therefore, to hear him speak of being put to death.

On this occasion he also told them that

after being killed he should rise from the dead on the third day. But to this they paid no attention at the time, and seem not to have understood what he meant by it.

A week after this conversation occurred one of the most remarkable events in Christ's history. It is called his transfiguration. It took place on a high mountain, supposed to have been Mount Tabor. Three of his disciples, Peter, James, and John, were with him. Jesus engaged in prayer, and as he prayed his countenance shone as the sun, and his clothing became white as snow, or, as Saint Matthew says, white as the light.

As the disciples gazed with astonishment, two of the inhabitants of heaven made their appearance. These were Moses and Elijah, of whom you have read in the Old Testament. Moses was the leader of God's ancient people, and Elijah was an eminent prophet who had been taken from earth to heaven without dying. The subject of conversation between Jesus and these men was that of his crucifixion at Jerusalem, which was soon to take place.

We know not how long this interview lasted; but at its close a bright cloud overshadowed them, and a voice was heard out

of the cloud saying, "This is my beloved Son, in whom I am well pleased; hear ye him." Then Jesus told the disciples not to make known this glorious vision until after his resurrection; and it is said that they questioned among themselves what he might mean by his resurrection from the dead.

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### QUESTIONS ON LESSON XXIV.

1. For what had the time now come?
2. What was Jesus about to make known?
3. What question did he ask the disciples?
4. How was it answered?
5. Were these men living at this time?
6. What question did Jesus then ask?
7. What was the answer?
8. By whom was Peter taught this great truth?
9. After this what did Jesus allude to?
10. How did the disciples receive this information?
11. What were their expectations?
12. What other fact in connection with his death did he make known?
13. How was this received by the apostles?
14. What took place soon after this conversation?
15. Where did the transfiguration occur?
16. Which of the disciples were with Jesus?
17. In what was Jesus engaged at this time?
18. What is said of his countenance?
19. And what of his raiment or clothing?







20. Who then made their appearance ?
21. What was Moses ?
22. Who was Elijah ?
23. What became of Elijah when his work was done ?
24. On what subject did they converse together ?
25. What overshadowed them at the close of this interview ?
26. What was said by the voice out of the cloud ?
27. Who do you think it was that spoke thus ?
28. What did Jesus then tell his disciples ?
29. What questionings had they among themselves ?



## LESSON TWENTY-FIFTH.

### LITTLE CHILDREN.

THE disciples of the Saviour, as we have seen, regarded him as the promised Messiah and as the Son of God ; but they supposed that the kingdom which he came to establish would be like the other kingdoms of this world. They thought that Jesus would soon proclaim himself king of the Jews, and restore Jerusalem to more than its former glory. In this earthly kingdom they supposed that, as the immediate followers of the king, they would be raised to posts of honor.

Salome, the mother of James and John,

besought him that her two sons might have high offices in his kingdom; and the disciples, on one occasion, had a dispute among themselves as to who should be the greatest, that is, who should hold the highest offices under Jesus.

Jesus took great pains to set them right in this matter, and to make them understand that the kingdom which he came to establish was not an earthly but a heavenly kingdom. He told them that posts of honor in this world were not to be expected by them, and that as he himself came not to be waited upon, but to minister to the wants of others, so among them he who was most humble and lowly in this life should have the highest place in his heavenly kingdom. He said that those who are ambitious to be first shall be last of all and servants of all.

He called a little child unto him, and set him in the midst of them, that thus he might exemplify the humility and lowliness that are precious in his sight. "Whosoever," said he, "shall humble himself as this little child, the same is greatest in the kingdom of heaven;" that is, the most eminent Christian is he who has the most childlike, humble, and teachable spirit.

He taught them also, and his teaching is left on record for our instruction, that the proud, and haughty, and ambitious cannot even become subjects of his kingdom. "Except ye be converted and become as little children," said he, "ye shall not enter into the kingdom of heaven."

On another occasion some little children, infants, St. Luke call them, were brought to Christ, probably by their parents, that they might receive his blessing. The disciples found fault with those who brought them, and would have prevented them. Perhaps they thought that such little ones could receive no benefit from being brought to Jesus, or they did not think it right that he should be troubled with them, although the Jews had been in the habit of dedicating their little children to God by the rite of circumcision at a very early age.

Jesus was much displeased with the disciples for attempting to hinder them, and he said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Then he took them up in his arms and blessed them, thus teaching that infants may be partakers of his grace in this world and in the world to come.

On this occasion Jesus also repeated what in substance he had so frequently said before, namely, "That whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

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### QUESTIONS ON LESSON XXV.

1. In what light did the disciples regard Jesus?
2. What did they suppose would be the character of his kingdom?
3. What proclamation did they expect him to make?
4. What did they expect him to do for Jerusalem?
5. To what did they hope to be raised?
6. Who was Salome?
7. What request did she make of Jesus?
8. On what subject did the disciples dispute among themselves?
9. What did Jesus take great pains to do?
10. What is the nature of Christ's kingdom?
11. What did he say about posts of honor?
12. To whom did he promise the highest places?
13. What did he say of those who are ambitious to be first?
14. How did he exemplify the humility and lowliness of which he spake?
15. Explain what he meant by these sayings.
16. What was his teaching as to the proud and ambitious?
17. Repeat Christ's own language on this occasion.
18. Who probably brought little children to Christ?

19. What reason is there to believe that they were very young children?
  20. How did the disciples treat those who brought them?
  21. What would they have done?
  22. Why would the disciples prevent them from being brought to Jesus?
  23. What had the Jews been in the habit of doing?
  24. At what was Jesus displeased?
  25. What did he say?
  26. What did Jesus then do?
  27. What do you learn from this act of the Lord Jesus?
  28. What did he then repeat?
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## LESSON TWENTY-SIXTH.

### REVISION.

WE have reached our second quarterly revision. The questions now to be asked refer to the studies of the preceding three months. Some of them will seem difficult, but all are such as ought to be answered by those who seek to obtain a knowledge of New Testament history.

1. What notable miracle did Jesus perform at Bethesda?

2. Do you know the meaning of the word Bethesda?
3. What argument for the punishment of the wicked in a future world may be deduced from this incident?
4. Do you remember an occasion when the people sought to put Christ to death previous to his miracle at Bethesda?
5. On what day of the week did the Jews keep the Sabbath?
6. Do you know for what reason the day has been changed from the seventh to the first?
7. Wherein did the teachers among the Jews differ from the practice of public speakers at the present time?
8. What was the great error of the Pharisees in their teaching?
9. What do you understand by entering into your closet and shutting the door?
10. What promise is made by Jesus Christ to those who make religion their chief concern?
11. What is the meaning of the word centurion?
12. In what part of the Holy Land was Capernaum?



13. How do you understand the expression that Christ marveled at the centurion's faith?
14. What three persons were raised from the dead by Jesus Christ?
15. What official station was held by Jairus?
16. Which of the disciples made a public supper for Jesus?
17. Can you state any remarkable events that took place at the village of Bethany?
18. By what arguments do you prove the divinity of Jesus Christ?
19. State some of the evidences that Jesus was human as well as divine.
20. Can you describe the sandals worn in the time of our Saviour?
21. Jesus invited burdened sinners to come unto him. How can this be done now?
22. What is a parable?
23. Who was it that said of Jesus, "Never man spake like this man?"
24. Where was Jesus when he spake the parable of the sower?
25. How many parables are recorded in St. John's Gospel?
26. Give in your own language the parable of the prodigal son.

27. Repeat the prayer of the publican as found in the parable.
28. What classes of society derived most benefit from the preaching of Christ?
29. What have you read about the sin against the Holy Ghost?
30. What are meant by evangelists, and why are they so called?
31. What sea was that on which Christ wrought so many miracles?
32. In the miracles of Jesus on the sea, what evidence is there of his human nature and what proof of his divinity?
33. What was the value of the coin found by Peter in the mouth of the fish?
34. Tell us what you know of Elijah.
35. Where was Mount Tabor situated?
36. Do you know anything of the death and burial of Moses?
37. Why did the Jews expect that Christ would establish a temporal kingdom in this world?
38. At what age were little children dedicated to God by the rite of circumcision?
39. By whom was the right of circumcision instituted?
40. What takes its place under the Gospel dispensation?

## LESSON TWENTY-SEVENTH.

## THE SEVENTY DISCIPLES.

IN the last year of Christ's stay on earth he appointed, in addition to the twelve apostles, seventy others, whom he sent into different towns and villages. Their duty was to make known to the people the object of Christ's coming, to teach the doctrine of repentance and faith, and to perform miracles in proof of the divinity of the Saviour's mission.

It is probable that Jesus chose the number seventy with reference to the fact, that in the Old Testament so many were selected to assist Moses, and that the great council of the Jewish nation, called the Sanhedrim, consisted of the same number.

These men were sent forth two and two together. They healed the sick, they cast out devils, and they preached the Gospel. In many places they were received gladly, and when they rejoiced that even devils were subject to them because of the name of Jesus, he reminded them that they had even a greater cause of joy, one in which

we may all share with them, namely, that their names were written in heaven.

On this occasion, also, Jesus taught with great clearness the doctrine of a future Judgment. He declared of those who would not receive the teaching of the seventy, that it would be more tolerable in the day of judgment for Tyre and Sidon than for them.

Tyre and Sidon were cities of Phenicia remarkable for their wealth and commerce. Both are frequently mentioned in the Old Testament. The inhabitants were heathen, who knew nothing of the true God. They were very wicked; but the punishment of those who reject the light that is offered them will be greater than that of those to whom such opportunities have not been given.

Jesus also specially spoke of Capernaum, a city in which he resided for some time, and where he preached a great deal and performed many miracles. He declared that it would be more tolerable for the wicked inhabitants of Sodom than for them; "for," said he, "if the works which have been done in Capernaum had been done in Sodom the people would have repented in sackcloth."

The city of Sodom was destroyed by fire and brimstone from heaven eighteen hundred years before this, yet Christ speaks of the inhabitants as still in existence, and as awaiting the judgment of the great day. Such is everywhere the teaching of the Bible. All who have ever lived upon this earth, all who now live, and all who shall hereafter live, will then appear and be judged according to their works.

Jesus here teaches, also, that the decisions of that day will be in accordance with the light and opportunities which have been enjoyed. Far greater was the light granted to the men of Capernaum than to the inhabitants of Sodom, and far greater than even theirs are the privileges *we* enjoy. Hence it follows that our responsibilities are greater, and that more severe will be our punishment if we fail to improve the opportunities with which we are favored.

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### QUESTIONS ON LESSON XXVII.

1. What is the subject of this lesson?
2. By whom were the seventy disciples appointed?
3. When were they appointed?

4. Whither did Christ send them?
5. What were some of their specific duties?
6. How many elders were chosen to assist Moses?
7. Where is the account of their appointment?  
(Num. xi, 16, 25.)
8. How did the seventy go forth?
9. On what account were devils subject to them?
10. What did Christ say was a cause of greater joy?
11. What doctrine did Christ teach on this occasion?
12. What did he say of those who would not receive  
the Seventy?
13. What were Tyre and Sidon?
14. For what were they remarkable?
15. Where are both frequently mentioned?
16. What were the people of Tyre and Sidon?
17. Whose punishment will be greater than theirs?
18. Of what other city did Jesus speak?
19. For what was Capernaum remarkable?
20. What did Christ say of the inhabitants of Sodom?
21. What became of the city of Sodom?
22. How long before this was Sodom destroyed?
23. What do the Sodomites still await?
24. Who will appear at the judgment of the great day?
25. According to what will all be judged?
26. With what will the decisions of that day accord?
27. Who are said to have had greater light than the  
men of Sodom?
28. Who enjoy greater privileges than the men of  
Capernaum?
29. What follows?

## LESSON TWENTY-EIGHTH.

## LAST JOURNEY TO JERUSALEM.

IN the Old Testament, in the book of the prophet Zechariah, (ix, 9,) there is a prediction which the Jews always applied to Jesus Christ. The disciples did not think of that prediction at the time, but after Jesus was taken from them they remembered what was written and what they had done.

They were on their way with Jesus from Jericho to Jerusalem. When they came to the Mount of Olives, Jesus sent two disciples into a neighboring village, and told them that there they would find an ass tied, and a colt with her. "Loose them," said Jesus, "and bring them to me." The disciples did so, and as they were loosing the colt the owners asked why they did it; but on being told that Jesus had sent them no objection was made. Then they brought the colt to Jesus, and he sat upon him and thus rode into Jerusalem.

Here are the words of the prophet, above referred to, and you will see how remarkably they were fulfilled: "Rejoice greatly,

O daughter of Zion! shout, O daughter of Jerusalem! behold thy king cometh unto thee: he is just and having salvation; lowly, and riding upon an ass and upon a colt the foal of an ass."

As Jesus came thus riding into the city, great crowds of people came forth to meet him. They received him with shouts of joy. Many of them took off their garments and spread them in his way; and others strewed the road with branches from the trees in token of their regard. They appear to have expected that Jesus would now take to himself royal authority, and they were ready to proclaim him their king. "Blessed," said they, "be the King that cometh in the name of the Lord."

When he entered Jerusalem the crowds continued to increase, insomuch that it is said all the city was moved. The multitude said, "This is Jesus the prophet of Nazareth;" and now, if such had been his object he might have been received as their temporal king.

But this was far from being his intention. On the contrary he came to Jerusalem, that thus he might fulfill, the Scriptures and lay down his life for the sins of the world. He



saw that his end was nigh, and well knew the sufferings which awaited him. But he was calm, and had no sorrow on his own account. That night, indeed, after the excitement of the day, Jesus was found in tears. Not for himself did he weep. But as he gazed upon the holy city, as Jerusalem was called, and thought of the sufferings that were about to fall upon the inhabitants, he wept over it. "If thou hadst known," said he, "even thou, in this thy day the things which belong to thy peace! but now they are hid from thine eyes."

Then it was, too, that Jesus foretold the entire destruction of that great and wicked city. "Thine enemies," said he, "shall lay thee level with the ground, and thy children within thee; and they shall not leave in thee one stone upon another."

About thirty years after Jesus uttered this prediction it was fulfilled to the letter, and Jerusalem was totally destroyed.

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### QUESTIONS ON LESSON XXVIII.

1. What was Zechariah who is here referred to?
2. To whom do the Jews apply the prediction here mentioned?

3. When did the disciples call this prophecy to their remembrance ?
4. Between what places were they journeying ?
5. Whither did Jesus send two of the disciples ?
6. For what purpose ?
7. What did the disciples do ?
8. Did anybody interfere with them ?
9. How did Jesus enter the city of Jerusalem ?
10. Can you quote the passage as given by the prophet ?
11. Who came forth to meet Jesus ?
12. How did they receive Jesus ?
13. In what way did they pay him respect ?
14. What did they expect ?
15. What were they ready to do ?
16. What did they say of him that cometh ?
17. What is said of the crowds when he entered the city ?
18. What did the multitude say of him ?
19. What office might Jesus have assumed ?
20. For what object did he go to Jerusalem ?
21. What did Jesus foresee ?
22. By what name was Jerusalem called ?
23. Why did Christ weep over Jerusalem ?
24. What was his language when he wept over the city ?
25. What did he then predict ?
26. What was his language ?
27. When was this prediction fulfilled ?

## LESSON TWENTY-NINTH.

## THE TRIBUTE MONEY.

THE preaching of Jesus and his miracles produced a great impression upon multitudes of the people. Both among the Jews and the Samaritans there were many who believed in him, and who received him as their Saviour.

This was the case, however, with but very few of the rich and the educated. Those who assumed to be teachers of the people, the chief priests, the scribes, the Pharisees and the Sadducees, for the most part, bitterly hated Jesus, and treated him and his doctrines with contempt. They united together to oppose him. They brought false charges against him, calling him a glutton and a wine-bibber; and some even went so far as to say that he performed miracles by the assistance of Beelzebub.

Those who hated each other, on several occasions laid aside their enmity that they might join together to insult and injure Jesus. They consulted as to the best

method of entangling him in his talk, and laid traps to induce him to say something that might form a ground of accusation against him.

But Jesus was more than a match for them. He answered their questions and exposed their malicious designs.

On one occasion certain spies, who pretended to be his friends, came with a question, the answer to which they hoped would either incense the Jews, or give them an opportunity to deliver him up as an offender against the authority of government. They commence the conversation by an attempt to flatter him. "We know," said they, "that thou teachest the way of God in truth, and that thou carest for no man."

After thus preparing the way, they propose their question: "Is it lawful to pay tribute or taxes to Cesar?"

Tiberias Cesar was at this time the emperor of Rome, and the land of Judea was governed as a Roman province. They expected Jesus to say yes or no to their question. If he said yes, they supposed the people would take offense, for they did not like to acknowledge their subjection to a foreign nation.

On the other hand, if he gave judgment against Cesar, there would be ground for denouncing him as an enemy of the government. Jesus at once perceived their wickedness. He denounced them as hypocrites, and said, "Show me the tribute money," that is, the coin with which the taxes were paid.

They brought him one of the Roman coins called a penny, being in value about fourteen cents of our money. Then he asked them whose image and title were stamped upon the coin. They said "Cesar's." By that answer they in fact answered their own question, and admitted the propriety of paying tribute to the Romans. "Render," said he, "unto Cesar the things which are Cesar's, and unto God the things which are God's." With this answer they could find no fault, and they held their peace and marveled at him.

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### QUESTIONS ON LESSON XXIX.

1. What is said of the preaching and miracles of Jesus?
2. What is said of many Jews and Samaritans?
3. How was it with the rich and the educated?

4. What classes bitterly hated Jesus?
5. How did they treat his doctrines?
6. What were some of the charges they brought against Jesus?
7. By whose assistance did they say he wrought miracles?
8. What is said of those who hated each other?
9. For what did they consult together?
10. What did they try to induce him to do?
11. What is said of Jesus in this connection?
12. What did certain spies pretend to be?
13. What did they expect would result from their question?
14. How did they commence the conversation?
15. What did they say of Jesus?
16. Was that saying true?
17. What question did they then ask?
18. Who was at this time emperor of Rome?
19. How was the land of Judea governed?
20. What answer did they expect Jesus would make?
21. What if he answered their question in the affirmative?
22. What if he decided against paying tribute to Cesar?
23. What was at once perceived by Jesus?
24. Relate what he did further.
25. What was the value of the Roman penny?
26. What did they admit when they answered Christ's question?
27. What effect did Christ's answer produce?

## LESSON THIRTIETH.

## CHRIST'S LAST PUBLIC DISCOURSE.

WE come now to the closing scenes of the Saviour's life. During the week before his death he was constantly engaged in teaching the way of salvation. Early in the morning he met vast crowds of people who flocked to hear him in the temple. He continued his instructions until the evening, when he went to the Mount of Olives, probably to the house of a friend, where he spent the night, returning early in the morning.

Some of his most impressive parables were spoken during this time; and probably greater impressions were made on the minds of the people than during the former years of his ministry.

His public instructions at this time are awfully solemn. They have reference almost exclusively to the day of judgment, and to a future state; to the rewards of the righteous and to the punishment of the wicked.

The parable of the ten virgins, of whom five were wise and five were foolish, was spoken at this time. Therein we are taught

that those who are not prepared to meet Christ when he comes to judge the world will have no opportunity to prepare then, and will be shut out forever from the kingdom of heaven.

In the parable of the talents, which is found in the same chapter, (Matt. xxv,) Jesus teaches that rewards and punishments in the future world will be in proportion to improvement or misimprovement of talents here. He then brings before us the scenes of that day for which, as has been well said, all other days were made. Then, when Christ shall sit on the throne of his glory; all nations shall be gathered before him, and then he will separate them as a shepherd divideth his sheep from the goats. He will set the sheep on his right hand and the goats on his left. By the sheep we understand those who have improved the opportunities afforded them, and by the goats those who have neglected their salvation. "These," says Jesus, "shall go away into everlasting punishment, but the righteous into life eternal."

In these last public discourses Jesus more clearly predicted the destruction of Jerusalem; from which he was also led to speak



of that still more dreadful event, the final destruction of the world. Of the certainty and suddenness of that destruction he gives the most solemn assurance ; but when some of his disciples inquired anxiously, "When shall these things be, and what shall be the sign of thy coming and of the end of the world?" he said, "Of that day and hour knoweth no man ; no, nor yet the angels in heaven." Hence we see the folly and wickedness of those who pretend to be able to fix the time when this world shall be burned up. The Saviour's exhortation to us all is to watch and pray, that we may be ready to meet him at his coming.

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### QUESTIONS ON LESSON XXX.

1. To what do we now direct our attention ?
2. Upon what portion of the Saviour's life have we now entered ?
3. How was he engaged during the last week of his life ?
4. At what part of the day did he commence his labors ?
5. Where did he meet the people ?
6. Where did Jesus spend the evenings of his last week ?
7. What were spoken during this time ?

8. With what probable effect upon the people?
9. To what do his public instructions at this time refer?
10. What parable is mentioned as having been spoken at this time?
11. What was the character of these virgins?
12. What is specially taught by that parable?
13. What other parable is mentioned?
14. What is the doctrine taught in that parable?
15. What solemn scenes does Jesus then bring before us?
16. What day is that which is here spoken of?
17. Who will then sit on the throne of his glory?
18. Before whom will all nations be gathered?
19. How will they be separated?
20. Whom will he place on his right, and whom on his left?
21. What will become of those on his left hand?
22. What did Jesus at this time more clearly predict?
23. Of what other event did he also speak?
24. On what points does he give solemn assurances?
25. About what did some disciples anxiously inquire?
26. What reply did Jesus make?
27. What is said of those who fix the time for the end of the world?
28. What is Christ's exhortation on this subject?

## LESSON THIRTY-FIRST.

## INSTITUTION OF THE LORD'S SUPPER.

THE annual feast known among the Jews as the Passover, was now at hand. Jesus directed his disciples to make preparations, that he and they might celebrate this feast together for the last time. He told them also, plainly, that he was about to be delivered into the hands of wicked men and to be crucified.

A day or two before the feast there was a remarkable sign from heaven. It was an audible answer to the prayer of the Saviour. "Father," said he, "glorify thy name;" and there came a voice from heaven, saying, "I have glorified it and will glorify it again." This voice, Jesus said, came not for his sake, but for the sake of those who were present at the time.

The object of the voice was to give an additional assurance that Jesus was the promised Messiah. It appears to have astonished the people greatly. Some, probably those who stood at a distance and did not hear distinctly, said it thundered. Others

supposed it to have been the voice of an angel.

Even then, after all the evidences he had given, there were a great many who did not believe in him. There were also many for whom even less excuse can be found. They did believe in Jesus but would not own it. They loved the praise of men more than the praise of God, and although they were satisfied that Jesus was the promised Messiah, yet for fear of what the world might say they would not acknowledge him.

The preparations for this feast were committed to Peter and John, who, under the direction of Jesus, made all things ready in a large upper room in the city of Jerusalem.

While they were at supper Jesus rose, and having poured water into a basin, and procured a towel, he washed the feet of his disciples. This he did to evince his own lowliness, and to teach them a lesson of humility; for, strange as it may seem, even at this time, after all they had seen and heard, there was strife among them as to which of them should be accounted greatest.

After they had eaten supper Jesus took bread, and after giving thanks he broke it and gave a piece to each disciple. "Take

this," said he, "and eat it. This is," or, this represents "my body which is given for you. Do this in remembrance of me." In the same manner he took the cup containing wine, and again gave thanks. Then he gave it to them and told them all to drink of it; and afterward, as often as they should drink of this sacramental cup, to do so in remembrance of him. "This," said he, "is, or represents, my blood which is to be shed for the remission of sins."

This simple and solemn ceremony was closed by the singing of a hymn. It is a service that has been perpetuated in the Church of Christ from that day to the present. It is the duty and the privilege of all who believe in Jesus thus to show their faith in him; and the words of the Saviour, "Do this in remembrance of me," are regarded as a command binding on all his followers.

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### QUESTIONS ON LESSON XXXI.

1. What feast was now at hand?
2. Why was it called the Passover?
3. What did Jesus direct the disciples to do?
4. Into whose hands was he about to be delivered?
5. For what purpose was he thus to be delivered?

6. What occurred a day or two before the feast?
7. To what was this voice an answer?
8. What was the prayer of the Saviour?
9. And what was the answer?
10. For whose sake did Jesus say this voice came?
11. How were those who heard it affected by this voice?
12. What did they say of it?
13. What was its object?
14. What is said of a great many of the people?
15. What of those who were even less excusable?
16. Whose praise did they seek after?
17. Why were they unwilling to acknowledge him?
18. Which of the apostles made preparations for the Passover?
19. Where was this Passover celebrated?
20. What did Jesus do while they were at supper?
21. Why did he do this?
22. What was the question in dispute among the disciples?
23. What did Jesus do after they had eaten supper?
24. What did he say of the bread when he gave it to them?
25. What were his directions relative to the wine?
26. For what purpose was the blood of Jesus shed?
27. In what way was this solemn ceremony closed?
28. Whose duty is it to partake of the Lord's supper?
29. Is it anything more than a duty?
30. Upon whom are the words of Christ binding?

## LESSON THIRTY-SECOND.

## THE TREACHERY OF JUDAS.

OF the twelve apostles of the Saviour, Judas had been selected as their treasurer. They put all their money together, and Judas took care of it for them. It did not amount to a very large sum, but it was sufficient to prove a temptation to him. He began to steal a little at a time, and in some way, we know not how exactly, to apply it to his own use. Jesus, who knew all things, of course knew of his dishonesty, but did not at first expose him.

One gross instance of the hypocrisy of Judas is related. He was with Jesus at a supper at the house of that Lazarus who had been raised from the dead.

While they were there Mary, one of the sisters of Lazarus, took some very precious perfume, with which she anointed the feet of Jesus. This was regarded in that age as a token of respect and esteem. So Mary intended it. But Judas found fault with her for extravagance. "Why was not this ointment sold," he asked, "and the money

given to the poor?" It was worth, according to his calculation, three hundred pence, a sum nearly equal to forty dollars of our money.

Judas said this, not because he cared for the poor, but because he was a thief, and would like to have applied that money to his own use. Jesus rebuked him, and expressed himself as gratified with this mark of Mary's love.

The acts of petty theft committed by Judas are not recorded; but he went on from one step to another, until he did that which made his name forever infamous. Knowing that the chief priests were desirous to secure Jesus, he went to them and asked them how much they would give to have him delivered up. They agreed to give him thirty pieces of silver, about fifteen dollars.

Having made this bargain with them, he sought an opportunity to betray the Saviour, at the same time pretending to love and serve him.

But Jesus knew all that was in his heart, and at the feast of the Passover exposed the traitor. "One of you," said he, "will betray me;" and when they anxiously in-



quired, "Who?" he told them plainly, Judas. "Woe unto him," said Jesus, "by whom the Son of man is betrayed. It had been good for him if he had not been born."

This seems to intimate an endless punishment in the future world; for if, after any conceivable length of suffering, an eternity of happiness awaited him, it could not be said that it had been good for him not to have been born.

But Judas, notwithstanding this fearful warning, persisted in his design. He did betray the Saviour, but he did not long enjoy the reward of his treachery. Horror and remorse overtook him when he saw the results of his conduct, and in his last hours he bore testimony to the innocence of the Saviour. He brought back the thirty pieces of silver, and said to the chief priests and elders, "I have sinned in that I have betrayed the innocent blood." Then he threw the money down in the temple and went and hanged himself.

## QUESTIONS ON LESSON XXXII.

1. To what special office was Judas Iscariot appointed?
2. What did the apostles do with their money?
3. Had they much money?
4. How did Judas begin his acts of pilfering?
5. Who knew of these acts of Judas?
6. At whose house was Jesus invited to a supper?
7. Which of the apostles was also there?
8. Who anointed the feet of Jesus?
9. How was this act regarded?
10. On what ground did Judas find fault with Mary?
11. How much did he say that perfume might have been sold for?
12. Did he say this because of his great regard for the poor?
13. Whom did Jesus rebuke on this occasion?
14. With what did he express himself gratified?
15. What, is it said, have not been recorded?
16. What has his name become by his last act?
17. Who made the proposition to betray Jesus, the chief priests or Judas?
18. How much did they agree to give Judas?
19. After this how did Judas conduct himself toward the Saviour?
20. When did Jesus expose the traitor?
21. What did he say with reference to his future fate?
22. What seems to be implied in this language?
23. How did this warning affect Judas?

24. What overtook him when he saw the result of his conduct?
25. To what did he bear testimony in his last hours?
26. What did he do with the thirty pieces of silver?
27. What did he say to the chief priests and elders?
28. What did he then do?



## LESSON THIRTY-THIRD.

### PETER'S DENIAL OF THE SAVIOUR.

THE leader of the twelve apostles was Simon Peter. Jesus gave him no superiority over the rest, and expressly said unto them, "All ye are brethren," or equals; but from the ardor of his temperament and his zeal, perhaps also because he was the eldest of the twelve, his name is usually placed first, and he generally speaks for the rest. He appears to have been naturally impulsive, and rash, and self-confident.

After the feast of the Passover, when Jesus had instituted the sacramental supper, he had a conversation with the disciples, in which he warned them what their conduct would be when he should be delivered into the hands of wicked men to be put to death.

He told them that they would all be offended because of him, and that the prophecy found in the book of Zechariah (xiii, 7) would be fulfilled that night.

And so it came to pass, for they all forsook him and fled; but the disciples were so ignorant of themselves that when Jesus forewarned them they could not believe that they would be guilty of such cowardice. Peter, especially, was loud in his protestations. He declared that if all the rest should forsake the Saviour he would never do it. "I am ready," said he, "to go with thee both into prison and to death. Though I should die with thee yet will I not deny thee."

That Peter was honest in these declarations, and fully believed in his own steadfastness, there can be no doubt. But he was sadly mistaken, for when the hour of trial came his courage utterly failed him.

At first he simply denied to a servant girl that he knew Jesus at all. Then another maid saw him, who said, "This fellow was also with Jesus of Nazareth." Peter again denied the fact, this time enhancing his guilt by an oath. But he went even further; and, about an hour afterward, when he had had

leisure to reflect, he was charged again with having been in the company of Jesus. And now he not only denies the fact, but begins to curse and swear.

How deeply had poor Peter fallen! While the curses were yet faltering on his lips, Jesus, a prisoner then about to be condemned to death, turned and looked upon him. That look of pity and sorrow recalled Peter to a sense of his guilt. It revealed to him the depth of his fall, and he went out and wept bitterly.

Very different was Peter's conduct from that of Judas, who had betrayed his Lord. The tears of Peter were those of godly sorrow for his sin. His repentance was deep and genuine. Christ graciously pardoned him, and restored him to his favor, and he became thereafter, and continued to the end of his life, a faithful servant of the Lord.

The account of his shameful fall, which is so minutely given in all the four Gospels, is one evidence of the truthfulness of the sacred writers. If they had aimed to deceive the world they would not have exposed the faults of their leader.

Peter's conduct should serve also as a warning against self-confidence, and teach

us all to seek that assisting grace which is promised, and without which our utmost strength is perfect weakness.

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### QUESTIONS ON LESSON XXXIII.

1. Who was the leader of the apostles?
2. Did Jesus confer upon him any superiority over the rest?
3. How did Christ regard the twelve?
4. What was the natural disposition of Peter?
5. Why is his name usually placed first?
6. Of what did Jesus warn the disciples?
7. When did this conversation take place?
8. Can you repeat the passage referred to in Zechariah?
9. When did Jesus say that prophecy would be fulfilled?
10. How did the disciples receive that saying?
11. Which of the twelve was loudest in his protestations?
12. What did he declare?
13. Where was he ready to go with Jesus?
14. What did he say he would do sooner than deny Christ?
15. Of what is it said there can be no doubt?
16. When did his courage fail him?
17. To whom did he first deny that he knew Jesus?
18. What did another maid say of him?
19. How was the guilt of his second denial enhanced?
20. How long afterward did he deny Christ a third time?

21. What circumstances attended this last denial?
22. What recalled Peter to a sense of his guilt?
23. What effect was produced by the look of Jesus?
24. What was the character of Peter's repentance?
25. What was the conduct of Peter thereafter?
26. Of what is the account of Peter's fall an evidence?
27. What would they not have done if their object had been to deceive?
28. What lesson should we learn from Peter's fall?

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## LESSON THIRTY-FOURTH.

### CHRIST'S LAST PRAYER.

THE last and most affecting interview between Jesus and his disciples took place immediately after the establishment of the Lord's Supper, and previous to Peter's denial and the treachery of Judas, which were the subjects of the two preceding lessons. Judas was not present at this interview. He had gone to make his bargain with the chief priests.

The account of it is given only by St. John. It comprises that portion of the evangelical history which has been called the holy of holies. The former part of it is an address to the disciples; the latter is a

prayer for them and for all believers, and then for all mankind. The whole of it is full of the most tender and consoling expressions.

Jesus alludes, in the first place, to his own departure from them, and tells them that they shall not be long separated. "I go," says he, "to prepare a place for you, and I will come again, and receive you unto myself, that where I am there ye may be also."

He then more explicitly declares his own divinity. Philip had said, "Show us the Father." Jesus replied in the memorable words, "He that hath seen me hath seen the Father." The inference from this language is very clear, and it follows either that Jesus is one with the Father, or else that he meant to deceive. Of course, as no one believes the latter, the former must be true.

Then the Saviour gives them his great promise, namely, that when he is taken from them he will send the Comforter, or the Holy Spirit, to abide with his followers forever.

The province of that Holy Spirit, the third person in the Trinity, is to give the same instruction and consolation as Christ himself would impart if he had remained



always visibly present with his disciples in this world.

He then warned them, in most affecting language, of the afflictions which awaited them, urging them to be faithful unto the end, and closed his address with a verse which has afforded comfort to his followers in all ages, and which Luther said was worthy to be carried from Rome to Jerusalem on our knees. It is John xvi, 33.

In the next chapter is recorded the last prayer of the Saviour. It immediately follows the conversation just referred to. It is the longest prayer in the New Testament; and if we consider the occasion, the author or the subject, it may well be regarded as the most interesting and sublime composition anywhere to be found.

First, he prays for those whom the Father had given him, that is, especially for the apostles, that they might be kept from the evil that is in the world, and that they might be sanctified through the truth.

Then he prays for all who thereafter should become his disciples; for us as well as for those who have finished their earthly career, and for those who shall become his followers when we have entered into rest.

The purport of his prayer is that all his followers may be one, one in spirit and one in object in this life; and that in the life to come all may be with him and behold his glory in the mansions which he has gone to prepare for us in his Father's house.

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### QUESTIONS ON LESSON XXXIV.

1. What were the subjects of the two preceding lessons?
2. What is the subject of the present lesson?
3. Where occurred the last interview between Christ and his disciples?
4. Which of the disciples was not present at this interview?
5. Whither had Judas gone?
6. Where do we find an account of this interview?
7. What has this part of the history been called?
8. What occupied the former part of this interview?
9. For whom does the Saviour pray in the latter part of it?
10. What is the character of the entire interview?
11. To what does he allude in the first place?
12. For what purpose does Christ leave his disciples?
13. Why does he promise to come again?
14. What great doctrine does he then declare?
15. Which of the disciples asked Jesus to show them the Father?
16. In what way did Christ reply to Philip's request?
17. What is the inference from this language?

18. Whom does Christ then promise to send?
19. How long is the Comforter to abide with Christ's followers?
20. What is the peculiar province of the Holy Spirit?
21. Of what did he then warn them?
22. What did Luther say of John xvi, 33?
23. Can you repeat that verse?
24. What followed this conversation?
25. What is the character of this prayer?
26. For whom does the Saviour first pray?
27. What does he ask the Father in their behalf?
28. For whom does he then pray?
29. What is the purport of this part of his prayer?
30. What does he pray that we may behold in the life to come?



## LESSON THIRTY-FIFTH.

### THE GARDEN OF GETHSEMANE.

AT the close of the conversation and prayer which were the subject of the last lesson, Jesus and the eleven disciples went out of the city and crossed a little stream, or brook, called the Cedron, and entered a garden known as Gethsemane. This brook flowed between the city and the Mount of Olives, and emptied into the Dead Sea. The garden probably belonged to a friend of the Saviour's, and was a place frequently



visited by him, probably for meditation and prayer. Leaving the other disciples in one part of the garden, he took with him Peter, and James, and John, and withdrew about a stone's throw and kneeled down and prayed. This was the commencement of his most intense agony. "My soul," said he, "is exceeding sorrowful, even unto death."

Then he went a little further and fell upon his face. His sufferings increased, and he prayed so earnestly that his sweat was as it

were great drops of blood falling down to the ground. The burden of his prayer was, "Father, if it be possible let this cup pass from me; nevertheless not as I will but as thou wilt;" that is, "If the world can be redeemed and man saved without this agony of suffering let it be done."

The fact that Jesus underwent this agony, proves that it was essentially necessary, in order to effect the object for which he took upon himself our nature. The infinite goodness of our heavenly Father forbids the supposition that any of the sufferings of Christ could have been dispensed with.

His sufferings too, including not only those endured in the garden, but down to his last hour on earth, were not merely or chiefly of a physical nature. They arose from an invisible agony of the soul, and that not on his own account merely. He suffered and endured as the representative of the human race, "He was wounded," says the prophet, (Isa. liii, 5,) "for our transgressions; he was bruised for our iniquities."

In considering the Saviour's agony, we must take into the account his contest with the invisible powers of darkness. As in the beginning of his ministry he was tempted

through the medium of desire, so now he is tempted through the medium of fear. At the close of his first temptation it was said that the devil departed from him for a season, intimating that he returned again, and the period of his history which we have now reached is called by himself "the power of darkness." (Luke xxii, 53.)

As at the close of this first temptation it is said angels came and ministered unto him, so, in the height of the severity of these sufferings there appeared unto him an angel from heaven strengthening him. How this was done we know not; but as it was the human nature of Christ that suffered, so of course it must have been the human nature to which the angels ministered.

One remarkable fact is related by the evangelists as having occurred on this occasion. While Jesus was in agony, on his knees and prostrate on the ground, they fell asleep. They were overwhelmed with grief and sorrow, and probably overcome by the temptations of Satan, in which they shared with the Saviour. Hence his exhortation was applicable not only to them at that time, but to us all at all times: "Watch and pray, that ye enter not into temptation."

## QUESTIONS ON LESSON XXXV.

1. What were the subjects of the previous lesson?
2. Who accompanied Jesus out of the city?
3. What brook did they cross?
4. Whither did they go?
5. What was the situation of the Brook Cedron?
6. Where did it empty?
7. For what purpose was Jesus in the habit of visiting Gethsemane?
8. Which of the disciples did Jesus take with him apart from the rest?
9. What is said of this hour?
10. What did Jesus say of his soul on this occasion?
11. What is said of his agony when he prayed the second time?
12. What was the burden of his prayer?
13. How do you understand that prayer?
14. How is the necessity of Christ's sufferings proved?
15. State the argument drawn from the goodness of God.
16. What is said of the nature of his sufferings?
17. From what did those sufferings chiefly arise?
18. For whom did he suffer?
19. Quote the passage from Isaiah referring to those sufferings.
20. In considering his agony, what else is to be taken into account?
21. Wherein differs his temptation now from that at the beginning of his ministry?
22. What does Christ say of this period of his ministry?
23. What appeared to Jesus at this time?

24. Was it Christ's divine or human nature that was strengthened?
  25. What remarkable fact occurred at this time?
  26. With what were they overwhelmed?
  27. By what probably were they overcome?
  28. What was the Saviour's exhortation?
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## LESSON THIRTY-SIXTH.

### THE CONDEMNATION OF JESUS.

WHILE Jesus was yet exhorting the disciples to watch and pray, as stated in the last lesson, a multitude of armed men came into the garden to take Jesus prisoner. They were sent by the chief priests and Pharisees, and were led on by Judas Iscariot, who thus sought to earn the thirty pieces of silver which he had already received. He had given the soldiers a sign, "Whomsoever I shall kiss, that same is he; hold him fast."

As soon as Judas came to Jesus, he said, "Hail, Master," and kissed him. Then the soldiers laid hold upon Jesus and bound him. He made no resistance; but one of the disciples drew his sword, and cut off the ear of one of the high-priest's servants. As



we might have guessed from the ardor of his temperament, it was Simon Peter who thus sought to take vengeance on the enemies of Jesus. The Saviour rebuked him for his rashness, and touched the ear of the wounded man, and restored it.

Then the soldiers led Jesus away to the house of Caiaphas the high priest, where many of the scribes and elders had assembled. Here they had a pretended trial, Jesus being alone among his enemies, for all the disciples, in a panic of fear, had forsaken him and run away.

There was some difficulty in procuring witnesses to testify anything against Jesus. At length two men volunteered; but what they said amounted to nothing even if it had been precisely true. "We heard him say," was their language, "'I am able to destroy the temple of God, and to build it in three days.'" Jesus had said something like this, (John ii, 19,) but his reference was to the resurrection of his body, which he spoke of under the figure of a temple.

Then the high priest, seeing that Jesus could not, with any shadow of justice, be condemned on such testimony, said, "I ad-

jure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God." Thus adjured Jesus answered, "I am, and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." At this the high priest pretended to be greatly shocked, saying, "He hath spoken blasphemy;" and those present agreed with him, and they all condemned him to be guilty of death. Then those who held Jesus mocked him, and struck him in the face, and spat upon him.

At this time the Jews had not power to put any one to death; and in order to kill Jesus, it became necessary to have him condemned by Pontius Pilate, who at this time was governor of Judea, to which office he had been appointed by the Romans. So early the next morning they brought Jesus before the governor. They charge him not with blasphemy, for which they had condemned him, as that was no offense against the Roman laws; but they say to Pilate, "We found this fellow forbidding to give tribute to Cesar, saying that he himself is Christ, a king."

As the result of Pilate's examination, he declares, "I find no fault in this man," and

he would have released Jesus, but the Jews were clamorous for his blood. They cried out, "Crucify him! Crucify him!" Pilate again and again declares that he finds no fault in Jesus, but the rabble cried out the more for his crucifixion, and at last the governor yields, and delivers him up to be put to death.

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### QUESTIONS ON LESSON XXXVI.

1. How was Jesus engaged when armed men came to take him?
2. Where did these armed men find Jesus?
3. By whom were they sent?
4. Who was the leader of this band of soldiers?
5. By what sign did Judas make the Saviour known to the soldiers?
6. How did one of the disciples show his zeal for Jesus?
7. Which of the disciples was this?
8. How did Jesus receive this act of Peter's?
9. In what way did he show his kindness to the wounded man?
10. To whose house was Jesus then taken?
11. Who were assembled at the house of the high priest?
12. Which of the disciples were with Jesus?
13. Did they find witnesses against Jesus easily?
14. To what did the testimony of those who volunteered amount?

15. What was their testimony?
  16. What had Jesus said that resembled this?
  17. To what did the Saviour refer in this language?
  18. What did the high priest clearly see?
  19. In what language did he then address Jesus?
  20. How did Jesus reply to this adjuration?
  21. What did the high priest then pretend?
  22. What is said of those present?
  23. How was Jesus treated by those who held him?
  24. Of what power were the Jews at this time deprived?
  25. Who was governor of Judea at this time?
  26. By whom was he appointed?
  27. What charge did they bring against Jesus before Pilate?
  28. Why did they not charge him with blasphemy?
  29. What did Pilate say as the result of his examination?
  30. How did Pilate satisfy the clamors of the rabble?
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## LESSON THIRTY-SEVENTH.

### THE CRUCIFIXION.

As we saw in the last lesson, Pilate was satisfied that Jesus had done nothing deserving of death. He not only said so repeatedly, but before consenting to the crucifixion he took water and washed his hands in the presence of the multitude, say-

ing, "I am innocent of the blood of this just person : see ye to it."

This conduct is no excuse for the wickedness of permitting an innocent person to be murdered, but is important testimony in favor of Jesus. And all the people who were present cried out, "His blood be on us and on our children;" that is, if there be any guilt incurred by putting him to death we are willing to bear it, a terrible malediction which was called to remembrance in less than forty years thereafter, when their city was utterly destroyed, and more than a million of the inhabitants were put to death in almost every variety of torture.

Among the Romans it was customary to scourge a slave before he was crucified. This additional torture Pilate inflicted upon Jesus for the mere purpose of gratifying the malice of the Jews. Thus was fulfilled the saying of the prophet, (Isa. liii, 5,) "By his *stripes* we are healed."

Then they led Jesus to a place called Golgotha, or Calvary, an eminence on the northwest of Jerusalem. There they put up a cross, to which they nailed him, with an inscription over it, "*Jesus of Nazareth the King of the Jews.*"



JESUS AND HIS CROSS.

Two other crosses were erected at the same time, on which were crucified two thieves, or robbers, one on the right hand of Jesus and one on the left. The people as they passed by mocked and reviled the Son of God as he hung in agony. So did one of those who were crucified with him, but the other said, "Lord, remember me when thou comest into thy kingdom." Jesus heard and answered his prayer. "To-day," said he, "thou shalt be with me in paradise."

Jesus on the cross not only answered prayer, but prayed himself. His prayer was for those who were putting him to a most painful death. "Father," he cried,

“forgive them, for they know not what they do.”

At the crucifixion one of the disciples, John the beloved, stood near the cross. We know not if any of the others had sufficiently recovered from their fright to dare to be present, but several of the women were there. Among them were the mother of Jesus, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. Jesus looked upon them from the cross, and in his last hour commended to John the care of his bereaved mother, and from that time he became to her as a son, and took her to his own home.

And from about noon until the Saviour died, there was a supernatural darkness over all the land. At length Jesus cried, “I thirst.” This he did that the prediction which says, “They gave me vinegar to drink,” might be verified, (Psa. lxix, 21.) And one of those who stood by filled a sponge with vinegar and put it to his mouth. which when Jesus had received he exclaimed, “It is finished,” adding with a loud voice, “Father, into thy hands I commend my spirit,” and thus breathed away his life.

## QUESTIONS ON LESSON XXXVII.

1. Of what was Pontius Pilate satisfied?
2. How do we know that this was Pilate's opinion?
3. In what way did he declare his belief in Christ's innocence?
4. For what was this no excuse?
5. What did the people say when Pilate washed his hands?
6. How is their imprecation to be understood?
7. When was this malediction called to remembrance?
8. How many were put to death when Jerusalem was destroyed?
9. What was the Roman custom when a slave was crucified?
10. Whose prediction was fulfilled when Jesus was scourged?
11. Why did Pilate scourge Jesus?
12. Whither did they lead Jesus after his condemnation?
13. On what side of the city was Calvary?
14. By what other name is Calvary called?
15. What did they erect on Calvary?
16. How was Jesus fastened to the cross?
17. Who were crucified at the same time as Jesus?
18. What is said of the people as they passed by?
19. How did the thieves who were crucified with Jesus treat him?
20. What was the prayer of one of them?
21. How did Jesus answer it?
22. What was the prayer of Jesus while on the cross?
23. Which of the disciples witnessed the crucifixion?



24. Were any of the women who believed on Jesus there?
25. Whom did Jesus commend to the apostle John?
26. Why did Jesus cry, "I thirst?"
27. Where is that prediction written?
28. How long did the supernatural darkness last?
29. When Jesus received the vinegar what did he say?
30. What were the last words of the Saviour?



## LESSON THIRTY-EIGHTH.

### THE RESURRECTION.

IN addition to the supernatural darkness mentioned in the preceding lesson, there were several other remarkable circumstances attending the crucifixion of Christ. One of these was an earthquake, by which rocks were broken to pieces, and the tombs or vaults which inclosed the bodies of the dead were burst open. The vail which separated the most holy place in the temple was also rent or torn in two from the top to the bottom.

There is an account of this vail in the twenty-sixth chapter of Exodus, and the explanation of this act usually given is, that the most holy place was a type of heaven,

and by the rending of the vail is signified that through the death of Jesus the way into heaven has been opened to us all.

The centurion, or captain of the company of Roman soldiers who had charge of the execution, and others of those who were with him, when they saw the earthquake and the other supernatural signs attending the death of Jesus, were filled with fear, and exclaimed, "Truly this was the Son of God."

At the request of Joseph of Arimathea, Pilate gave him permission to bury the body of Jesus, which he did in a new sepulchre; and because Jesus had said, "After three days I will rise again," the chief priests and Pharisees, who professed to be fearful that the disciples would come and steal away the body of the Saviour, affixed a seal to the door of the tomb, and placed a company of soldiers to keep watch over it.

This was on Friday evening. Early on the following Sunday morning certain women went to the sepulchre. To their surprise they found the stone rolled away, and the sepulchre empty. There, too, an angel in a long white garment met them, who said, "Why seek ye the living among the dead?"

Jesus is not here. He is risen." At this they were greatly astonished, for it seems that they had not understood Jesus when he told them he should rise again. Then the women ran to tell the disciples, and as they went Jesus himself met them and said, "All hail! Be not afraid. Go tell my brethren, that they go into Galilee, and there shall they see me."

Afterward Jesus revealed himself to two disciples at a village called Emmaus, about seven or eight miles from Jerusalem. Then he appeared to the disciples as they sat at meat, and rebuked them for their unbelief and hardness of heart. On this occasion it seems that some of them were affrighted, and supposed they had seen a spirit; but he showed unto them his hands and his feet, and convinced them that he was indeed their risen Lord. At this interview he gave them their great commission to "go into all the world and preach the Gospel to every creature," directing them, however, to remain at Jerusalem until they should be endued with power from on high.

On several other occasions Jesus showed himself alive during the forty days which succeeded his crucifixion. At the end of

that time he led them out to the village of Bethany, when, after giving them his parting instructions, he lifted up his hands and blessed them. While in the act of blessing them he ascended up to the right hand of God in heaven. The wondering disciples worshiped him as they saw him go up, and returned to Jerusalem with great joy, praising and blessing God.

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### QUESTIONS ON LESSON XXXVIII.

1. What supernatural event was alluded to in the last lesson?
2. What remarkable circumstance is next mentioned?
3. Mention some effects produced by the earthquake.
4. What is it said was rent in twain?
5. What is the usual explanation of this rending the vail of the temple?
6. What is a centurion?
7. What is the testimony of those who had charge of the crucifixion?
8. Who sought permission of Pilate to bury the body of Jesus?
9. Where did he bury it?
10. What did the chief priests and Pharisees pretend to fear?
11. How did they seek to prevent it?
12. On what day of the week did the crucifixion take place?

13. When did the women go to the sepulchre ?
  14. What did they discover ?
  15. Who met them at the sepulchre ?
  16. What did the angel say ?
  17. Why were they astonished at what the angel said ?
  18. What did the women then do ?
  19. Who met them as they were going ?
  20. What did Jesus say to them ?
  21. How far is Emmaus from Jerusalem ?
  22. What occurred in that village ?
  23. What appearance of Jesus is next mentioned ?
  24. State the circumstances of this interview.
  25. What commission was then given ?
  26. For what were they to remain at Jerusalem ?
  27. How long after his crucifixion did Jesus remain on earth ?
  28. What happened at the end of that time ?
  29. What took place while Jesus was in the act of blessing his disciples ?
  30. What did the disciples then do ?
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## LESSON THIRTY-NINTH.

### THIRD QUARTERLY REVISION.

1. DURING how many years did Jesus exercise his ministry on earth ?
2. Can you give any account of the Jewish Sanhedrim ?

3. What may we understand by having our names written in heaven?
4. Quote some passages from the Old Testament relative to Tyre and Sidon.
5. Do you know the distance between Jericho and Jerusalem?
6. Where was the Mount of Olives?
7. Whom do the prophets mean by the daughter of Zion?
8. When and by whom was Jerusalem destroyed?
9. Can you give any account of the Samaritans?
10. Who is meant by Beelzebub?
11. Can you give any account of the temple where Christ gave his last public instructions?
12. Give an outline of the parable of the ten virgins.
13. Relate the parable of the talents as found in Matthew xxv.
14. State some points of similarity between the destruction of Jerusalem and the end of the world.
15. When and by whom was the feast of the Passover originally instituted?
16. What has taken the place of the Passover under the Christian dispensation?

17. Why was Judas called Iscariot?
18. Did Judas partake of the Sacrament of the Lord's Supper with the other disciples?
19. Can you think of any reason why Jesus permitted Judas to continue among his disciples?
20. How long is Lazarus supposed to have remained here before he died a second time?
21. In what part of the Bible is Jesus spoken of as the fellow of the Lord of hosts?
22. How many of the apostles forsook Jesus in the hour of trial?
23. What were the circumstances attending the three denials of Peter?
24. Distinguish between the repentance of Judas (Matt. xxvii, 3) and that of Peter?
25. Which of the four evangelists record the fall of Peter?
26. Which of them gives an account of the Saviour's last interview with the disciples?
27. By what arguments do you prove the divinity of Christ?
28. Mention some of the names and offices of the third person in the Holy Trinity.

29. What is to be understood by beholding the glory of the Saviour in his Father's house?
30. On which side of Jerusalem was the brook Cedron?
31. Do you know the meaning of the word Gethsemane?
32. Mention the occasions on which Peter, James, and John were admitted to greater intimacy with Jesus than the other disciples.
33. Where was it that Judas found Jesus when he led the Roman soldiers to take him prisoner?
34. In what passage of Scripture is the human body spoken of under the figure of a temple?
35. From whom did the governor of Judea receive his appointment?
36. By whom and when was Jerusalem destroyed?
37. Can you give any account of the horrors of that scene?
38. What is the meaning of the word Golgotha?
39. What do you understand by Paradise?
40. How long did Jesus hang upon the cross?



41. Give an account of the holy of holies and of the vail of the temple.
  42. What Scripture was fulfilled by the burial of Jesus in the tomb of Joseph of Arimathea?
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## LESSON FORTIETH.

### CHRIST'S ASCENSION.

THE Acts of the Apostles were written by Luke, the same who wrote the Gospel which bears his name. They contain a brief sketch of some of the more important events in the early history of the Church after the crucifixion and resurrection of Jesus. Forty days after that event he remained in this world, showing himself alive, and speaking to the disciples of the things pertaining to the kingdom of God. Of these discourses we have no account, nor do we know how frequently or to how many he showed himself alive after his resurrection. One question, proposed to Jesus by the disciples at this time, seems to intimate that even yet they had very vague ideas of the design for

which he came into the world. They asked him if, now that he had been crucified and had risen from the dead, he would restore again the kingdom to Israel; that is, if he would set Judea free from the bondage of the Romans and restore her ancient glory. To this Jesus gave no direct answer, but referred them to the coming of the Holy Ghost, by whom they would be more fully instructed in the nature of the kingdom which he came to establish.

There are recorded thirteen different appearances of Jesus after his resurrection, and on one of them, as we learn from 1 Cor. xv, 6, he was seen by more than five hundred people at once. There could be no doubt, therefore, that it was he who was crucified, and that he had actually risen from the dead.

The ascension of the Saviour to heaven is also proved by ample testimony. It took place in the day time, and when the eyes of the eleven disciples were steadily fixed upon him. They were listening to his last instructions, and while they were doing so he went up and a cloud received him out of their sight.

This was the most wonderful event ever

witnessed by mortal eyes. Only two others of our race have been taken bodily to heaven. Enoch was translated without tasting death, (Gen. v, 24,) and Elijah was taken up by a whirlwind in a chariot of fire. (2 Kings ii, 11.) But Jesus had been dead and buried, and in a glorified body ascended to the glory which he had with the Father before the world was.

The disciples gazed with astonishment upon this wonderful sight. They continued gazing up toward heaven after the Saviour disappeared, and presently two angels, arrayed in white, made their appearance. The angels assured them not only that Jesus had gone into heaven, but that he would come again in like manner, that is, in the clouds, as we learn from 1 Thess. iv, 16, and Rev. i, 7. The object of Christ's second coming into our world will be to raise the dead, to judge mankind, and to pass the final sentence upon the righteous and the wicked.

Then the apostles, the same that Jesus had originally chosen, with the exception of Judas, returned to Jerusalem. In an upper room there they held a prayer-meeting, at which were present not only the eleven apostles, but Mary, the now widowed mother of Jesus,

and other women who had become his disciples. There were also at this meeting those who are called the brethren, supposed by some to mean the cousins of Jesus, who, it seems, at first (John vii, 5) did not believe in him, but who were afterward converted and united with the disciples.

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### QUESTIONS ON LESSON XL.

1. Who wrote the Acts of the Apostles?
2. Did Luke write any other portion of the New Testament?
3. What are the subjects treated of in the Acts of the Apostles?
4. How long after the resurrection did Jesus remain in this world?
5. In what way did Jesus employ himself after his resurrection?
6. Of what have we no account?
7. What questions did the disciples ask at this time?
8. In what way did Jesus reply?
9. How many different appearances of Jesus after his resurrection are recorded?
10. By how many was Christ seen on one occasion?
11. Of what, therefore, can there be no doubt?
12. Of what have we also ample testimony?
13. What is said of the time when the ascension took place?
14. What is said of this event?

15. How many, and who, besides Jesus, were taken bodily to heaven?
  16. How was Elijah taken to heaven?
  17. What were the peculiarities in the case of Jesus?
  18. How did Christ's ascension affect the disciples?
  19. Who then made their appearance?
  20. What did the angels tell them?
  21. Repeat the passages quoted from Thessalonians and Revelation.
  22. For what object will Christ come the second time?
  23. Were these apostles the same that were originally chosen by Jesus?
  24. What did they do on their return to Jerusalem?
  25. What females were present at this prayer-meeting?
  26. What other men were there besides the apostles?
  27. Who were those who are called the brethren of Jesus?
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## LESSON FORTY-FIRST.

### THE BAPTISM OF THE HOLY GHOST.

It was stated in a former lesson that Judas, when he saw that Jesus was condemned, brought back to the chief priests the thirty pieces of silver which he had received for betraying the Saviour, and then went out and committed suicide. The priests would not put the money into the treasury, but with it they bought a field, to

be used as a burial place for strangers. That field was called Aceldama, or the field of blood; and by its very name kept in remembrance the deed of the traitor, and the infamy of those who employed him. The facts were known, says Luke, to all the dwellers at Jerusalem.

And now it became necessary to select some one to succeed Judas and fill the place he had left vacant. A meeting of those whose names were enrolled as disciples, amounting to one hundred and twenty, was accordingly held. It is not probable that this was all who believed in the Saviour at this time. There were probably many others in different parts of Judea, but this was the number that assembled at the first meeting for Church business of which we have any account.

Peter, who had been fully restored to the Saviour's favor, appears to have presided. He stated the object of the meeting. It was to choose one as an apostle in the place of Judas; one, said he, who may be a witness with us of the fact that Jesus has risen from the dead. This was a distinctive peculiarity of the apostolic office. Hence, after the death of the men of that genera-

tion there could be no successors of the apostles, for soon the last eye-witness of that great event passed away from earth.

As suitable persons for this office two men, Matthias and Barnabas, were nominated by those at the meeting. They were both deemed competent on account of piety, age, and other qualifications, and were so nearly equal in these respects that the disciples could not decide which to prefer. Accordingly, after prayer, and asking the Lord to choose between them, they drew lots and Matthias was selected. He was accordingly numbered with the apostles.

And now the day of Pentecost had come. This was a great feast among the Jews. It occurred fifty days after the Passover, and multitudes came to Jerusalem from all quarters to celebrate the day. All the disciples had met together for religious worship. The great event which Jesus had promised, and for which they had been directed to wait at Jerusalem, was now ushered in by a sound from heaven as of a rushing mighty wind, and the sound filled the house where they were assembled. Then cloven tongues, like as of fire, appeared

and sat upon each of them, and they were all filled with the Holy Ghost.

John the Baptist had foretold of Jesus that he would baptize with the Holy Ghost and with fire. Jesus himself had frequently promised to send to them the same divine teacher. Now these promises and predictions were fulfilled, and thenceforth the disciples of Jesus were bold in his cause and zealous in his service. The doubts and fears to which they had formerly given way were now dissipated, and their ignorance gave place to fullness of knowledge imparted to them by the Holy Ghost, of whom Jesus had said, "He shall teach you all things, and bring to your remembrance whatsoever I have said unto you." (John xiv, 26.)



### QUESTIONS ON LESSON XLI.

1. What did Judas bring to the chief priests?
2. To what purpose did they apply that money?
3. By what name was that field known?
4. What did that name serve to keep in remembrance?
5. What does Luke say of the facts connected with this event?
6. What now became necessary?



7. How many were present at the meeting for this purpose?
8. Was this the entire number who believed in Jesus?
9. Who presided at this meeting?
10. For what did he say they needed a successor to Judas?
11. What was the distinctive peculiarity of the apostolic office?
12. How do you prove that the apostles could have no successors?
13. How many were nominated at this meeting for the apostolic office?
14. What were the names of those who were nominated?
15. What is said of their qualifications?
16. Why were two nominated when only one was needed?
17. In what did the meeting engage after nominating these men?
18. What did they then do?
19. Upon whom did the lot fall?
20. What day had now come?
21. What was the Pentecost?
22. When did it occur?
23. Who came to Jerusalem in order to celebrate the day?
24. Where did the disciples of the Saviour assemble?
25. Describe the great event which then took place.
26. By whom had this baptism been foretold?
27. By whom had it frequently been promised?
28. What effect did it produce on the disciples?

## LESSON FORTY-SECOND.

## THE GIFT OF TONGUES.

ONE most remarkable effect produced by the baptism of the Holy Ghost on the day of Pentecost was the gift of tongues. By this is meant the ability imparted to the whole company of believers to understand and speak different languages. Jesus had predicted (Mark xvi, 17) that those who believed should "speak with new tongues;" and in order that the Gospel might speedily be proclaimed to people of different nations, this miraculous power was conferred by the Holy Ghost.

The native language of these first disciples was the Syro-Chaldaic, and few of them were, until this time, acquainted with any other. Now, however, when Jerusalem was full of people who had come from various countries to celebrate the feast of Pentecost, the disciples told them the story of Jesus, and offered unto them salvation in his name. We have the report only of a part of the sermon preached by Peter on this occasion; but the other apostles also preached to the

people in different parts of the city, and all who were baptized with the Holy Ghost seem to have engaged in the work of leading sinners to Christ.

Of course strangers were perfectly astounded to hear these Galileans, as they called them, declare the wonderful things of God in a language which they had never learned. "How is it," said they, "that we hear these things every man in our tongue wherein we were born?"

A few attributed it to the effects of wine, as if the manifest miracle could be thus accounted for; but the greater portion appear to have listened seriously, and to have treated the disciples with respect.

Peter begins his discourse by referring to the predictions of the prophet Joel, which he declares now to be fulfilled by this outpouring of the Spirit. He then tells them of the ministry of Jesus, of the miracles wrought by him, and of his crucifixion. At greater length he dwells upon the resurrection and ascension of that same Jesus, whom he charges them with having crucified.

It is possible some were present who had assisted in taking Jesus and putting him to death. Others may have been there who

had joined in the cry "Crucify him." Possibly some of those who exclaimed, when Pilate would have let him go, "His blood be on us and on our children." The bloody deed was, at any rate, the act of the Jewish people by the hands of their rulers, and Peter was justified in charging his hearers with the guilt incurred thereby.

The result of Peter's discourse was the conviction of many of those who heard. Luke says: "They were pricked in their heart and said, 'Men and brethren, what shall we do?'" That is the same question which all convicted sinners ask. It implies, first, fear of punishment for past offenses; secondly, an earnest desire to be delivered from the sense of present condemnation; and thirdly, a willingness to do whatever God may require in order to salvation. Peter told them to repent and be baptized, that is, to confess and forsake their sins, and publicly to profess and embrace Jesus Christ as their Saviour, by being baptized in his name.

This many of them did, the number amounting to three thousand, all of whom were baptized that day. It was the beginning of a great and glorious revival of religion, and for some time thereafter daily

additions were made to the Church. Of course, on their return to their homes, those who had come to Jerusalem to attend the feast made known what God had done for them, and thus the tidings of the Gospel spread in every direction.

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### QUESTIONS ON LESSON XLII.

1. What is the subject of the present lesson?
2. What is meant by the gift of tongues?
3. Quote the prediction of Jesus as found in Mark xvi, 17.
4. For what object was this miraculous power conferred?
5. What was the native language of the first disciples?
6. For what had multitudes of people come to Jerusalem at this time?
7. On what subject did the disciples discourse to these strangers?
8. Who preached to the people on this occasion?
9. Of whose sermon have we the outline?
10. At what were these strangers astonished?
11. How did some account for the miracle they witnessed?
12. How did the greater portion behave?
13. To whose prophecy did Peter refer?
14. Will you repeat the words of Joel alluded to?
15. Of what does he then tell them?

16. With what does he charge them?
17. How was Peter justified in making this accusation?
18. What effect was produced by these discourses?
19. How does Luke express this fact?
20. What question did they ask the apostles?
21. Who ask a similar question?
22. What does the question imply in the first place?
23. What two other things are implied by it?
24. What reply did Peter make to their question?
25. Explain the directions given by Peter.
26. How many complied with his requirement?
27. Of what was this the beginning?
28. What continued to be made thereafter?
29. What is said of those who had come to the feast at Jerusalem?
30. And what of the tidings of the Gospel?

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## LESSON FORTY-THIRD.

### PERSECUTION.

JESUS frequently warned the disciples to expect persecution after his departure. He told them that they would be brought before kings and other rulers, and that they would be delivered up to the synagogues and into prisons for his name's sake. An instance of this kind is the subject of our present lesson. Peter and John, as they

went up to the temple one day, saw a poor beggar, a cripple, who had never been able to walk. Peter told him he had no money to give him, but said, "Such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." Then Peter took him by the right hand, and the poor cripple leaped up and walked with them into the temple, praising God with a loud voice, so that all present heard him.

A crowd soon gathered about them, and Peter improved the opportunity by preaching a sermon to them. He told them plainly that it was entirely through faith in the name of Christ that this miracle had been wrought, and that if they would be sharers in the benefit of the Saviour's death they must repent and be converted.

As Peter and John continued speaking to the multitude which gathered about them, the priests and some of the Sadducees came suddenly upon them, accompanied by a Roman soldier, who held the office of captain of the temple. It was his duty to preserve order, and under pretense that a riot was feared, he took the two apostles prisoners, and by direction of the priests kept them in custody until the next morning.

On the morrow the high priest, and all his kindred, and the rulers, and elders, and scribes assembled, and had Peter and John before them. Very different was the conduct of the apostles now from what it had been previous to Christ's crucifixion. They were bold and fearless. "Be it known unto you," they say, "that by the name of Jesus Christ of Nazareth, whom ye crucified, doth this man stand before you whole." They tell these rulers and teachers also, that for *them* there is salvation in no other way than by faith in this same crucified Jesus.

It is not strange that the rulers were astonished at this boldness. They knew that the disciples were not educated men, and it is probable that they knew of their cowardly flight when Jesus was on trial, for it is said, "They took knowledge of them that they had been with Jesus." But this was not all. The rulers, after consulting together, and seeing that they could not deny that a great miracle had been performed issued a command that the disciples should not teach nor speak at all any more in the name of Jesus. But Peter and John told them plainly that they would not yield



obedience to that law, believing it to be a solemn duty, as it always is, to obey God rather than man.

The result of the discourses delivered in the temple on the occasion of the miracle wrought upon the lame man, was the conversion of a great many souls. The number of those who were reckoned among the followers of Jesus was now five thousand, including the three thousand who were converted on the day of Pentecost. They were all united together in the bonds of fellowship and Christian love; they were of one heart and of one soul. All their possessions of lands and houses were converted into money; and they made one large family, the temporal wants of every one being abundantly supplied, and great grace was upon them all.

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### QUESTIONS ON LESSON XLIII.

1. Of what did Jesus frequently warn his disciples?
2. Before whom did he say they would be brought?
3. Which of the apostles are the subjects of this lesson?
4. Whom did they see on the way to the temple?
5. How did Peter address him?

6. What effect was produced?
7. Whither did the healed man then go?
8. How did Peter improve the opportunity?
9. To whom did he give the glory of the miracle wrought on the lame man?
10. What happened as the apostles continued speaking?
11. What officer did the priests bring with them?
12. What was his duty?
13. Under what pretense did he take the apostles into custody?
14. How long were they imprisoned?
15. What happened on the next day?
16. What is said of the conduct of the apostles on this occasion?
17. In what language did they address the rulers?
18. What do they say as to the final salvation of these men?
19. How were the rulers affected by this boldness?
20. Of what did they take knowledge?
21. What command did they then give?
22. What did Peter and John say to this?
23. What did the apostles believe and teach on this subject?
24. What was the result of the discourses delivered in the temple?
25. What was now the number of disciples of the Saviour?
26. What is said of their union?
27. What did they with their houses and other possessions?

## LESSON FORTY-FOURTH.

## ANANIAS AND SAPPHIRA.

THE dreadful fate of Judas was the result of the love of money, against which there are many warnings in the New Testament. A still more fearful illustration is now given in the sudden death of a man and his wife, by name Ananias and Sapphira. They owned a piece of land, and having sold it, agreed together to keep for their own private use a portion of the purchase money, and to put the rest in the treasury. This they did, and when Peter asked if the sum they brought was all they received for the land, they both boldly said "Yes." Thus they attempted to deceive the apostles, and told a willful and premeditated falsehood.

They were under no obligation to put their money into the treasury. When it was their own, they might have done as they pleased with it. But having brought a part, and declared that they received no more for the land, they sinned grievously.

Peter charges them, not merely with an attempt to deceive their fellow-disciples, but with having told a lie to the Holy Ghost. Ananias, being thus exposed, fell down dead; and three hours after, his wife, not knowing the fate of her husband, came in and repeated the same falsehood. The words had hardly escaped her lips when she also dropped dead at the feet of the apostles.

These were terrible judgments, evidently from God, who searcheth the heart, and who knoweth every secret thought. They filled the Church with awe, and even those who were not Church members were greatly alarmed.

But the revival continued, and multitudes both of men and women were converted. Many miracles also were wrought by the apostles. Great numbers of sick folks, and of those possessed with devils, were brought to them, and every one was healed.

These things caused great excitement in the city. The high-priest, probably the same Caiaphas before whom Jesus was brought, and certain of his associates, were so indignant at the success of Christianity, that, without waiting for any form of trial,

they seized the apostles and shut them up in the common prison.

The next morning early the council of the nation, the senate, as it was called, assembled, and a messenger was sent to bring the apostles before them. The messengers soon returned with the strange report that they found the prison doors securely closed, and the keepers on the watch; but when they entered they found that the prisoners had escaped. In the night an angel had come down and set them at liberty without the knowledge of the keepers, and they were now in the temple proclaiming to the people the way of salvation by faith in Christ.

Then the council sent a file of soldiers, who brought the apostles into their presence, and the high-priest rebuked them for what they had done. But Peter and the other apostles declared boldly their intention to do as they had been doing. "We ought," say they, "to obey God rather than man."

The senate then consulted together how they might put the apostles to death. But one of them, a Pharisee, by name Gamaliel, warned them to be careful; "For," said he,

“if this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.” This advice seemed reasonable, and they agreed with it; but before they set the apostles at liberty, they whipped them, and again renewed the command that they should not speak to the people in the name of Jesus. Public whipping was a most disgraceful kind of punishment, but the apostles rejoiced that they were counted worthy to suffer shame for the name of Jesus, and they continued still more zealously to preach his Gospel.

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### QUESTIONS ON LESSON XLIV.

1. Against what are there many warnings in the New Testament?
2. To what may be traced the dreadful fate of Judas?
3. What more fearful illustration is given?
4. What did Ananias and Sapphira agree together to do?
5. In what did their guilt consist?
6. With what does Peter charge them?
7. What then happened to Ananias?
8. How long afterward did Sapphira tell the same falsehood?
9. What befell her?

10. By whom were these judgments inflicted?
11. What effect was produced by them?
12. Did these judgments put a stop to the revival?
13. What continued to be wrought by the apostles?
14. Who is supposed to have been the high-priest at this time?
15. What did he and his associates do?
16. What assembled early next morning?
17. What report did the messengers bring from the prison?
18. By what means had they obtained their liberty?
19. What did the Council then do?
20. How did the high-priest treat them?
21. What was the reply of Peter and the other apostles?
22. On what topic did the Council then consult together?
23. Who warned them to be careful in this matter?
24. What was his declaration?
25. How did this advice seem to them?
26. What did they do before setting the apostles at liberty?
27. How did the apostles bear this scandalous punishment?
28. What did they continue to do?

## LESSON FORTY-FIFTH.

## THE MARTYRDOM OF STEPHEN.

THE revival still continued, and multitudes were converted, among whom were a great number of Jewish priests, a class of men who from the beginning had bitterly opposed the teachings of Jesus Christ.

And now it became necessary to select men to take charge of the temporal affairs of the Church, the time of the apostles being entirely occupied with prayer and the ministry of the word. Accordingly a man named Stephen and six others were chosen for this purpose. They were called deacons; and when they had been ordained by prayer and the laying on of the hands of the apostles, they took charge of the funds for the poor, and other matters pertaining to the pecuniary affairs of the Church.

But the attention of the deacons was not wholly confined to temporal matters. Stephen, the first named of the seven, was an exceedingly eloquent speaker, as well as a man full of faith. He did great miracles, and preached with a persuasiveness and



power which the enemies of the cross were unable to resist. Hence they became incensed against him; and, dragging him before the council, they induced certain men to testify falsely against him. They said, "We have heard him speak blasphemous words against Moses and against God." A more absurdly false charge could not be imagined, but it answered the purpose of his enemies.

Then Stephen, perfectly calm and self-possessed, began to make his defense, in which he gives a statement of his belief in the teachings of Moses, whom they had charged him with blaspheming, and briefly rehearses the wonderful dealings of God with the Jewish people.

As he drew nearer to their own times, and referred to the murder of Jesus, they were cut to the heart, and gnashed on him with their teeth. The infuriated rabble ran upon him and cast him out of the city, and stoned him to death. His last words were, "Lord Jesus, receive my spirit; lay not this sin to their charge." Thus died the first Christian martyr. Devout men buried him, and the disciples made great lamentation over him,

And now began a general and bloody

persecution, by which the Christians were scattered abroad, and they went in every direction proclaiming the glad tidings of salvation.

Philip, one of the deacons, who was elected with Stephen, went down into Samaria, where, under his preaching, a wonderful revival broke out. So extensive and powerful was this work, that it is said the people with one accord gave heed unto those things which Philip spoke. Multitudes were converted, and, as is always the case under similar circumstances, there was great joy in that city. Thus the scattering abroad of the disciples, occasioned by the persecution which followed the death of Stephen, was the means of sending the Gospel into various places, for wherever they went, private members, as well as apostles and deacons, made known the tidings of salvation by the cross of Christ.

One very remarkable conversion, which occurred at this time, was that of an Ethiopian, a man of high rank, who, returning from Jerusalem to his home, was in his chariot reading the prophecy of Isaiah. Under the influence of the Holy Spirit, Philip joined himself to the chariot, and ex-

plained to the traveler the meaning of the passage he was reading. The word was so applied to his heart that faith sprang up; he declared his belief in the crucified Jesus, and was at once baptized by Philip. Then, in the joy of his first love, he went on his way to his home in Ethiopia, where doubtless he made known to his countrymen how great things the Lord had done for him.

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### QUESTIONS ON LESSON XLV.

1. What is here said of the converts to Christianity?
2. What became necessary?
3. How many were selected to attend to these things?
4. What were they called?
5. What ceremony took place before the deacons entered on their duties?
6. Was the attention of the deacons wholly confined to temporal matters?
7. What is said of Stephen?
8. In what way did Stephen show his fitness for the office?
9. How did the enemies of Christ treat Stephen?
10. What charge did they bring against him?
11. How did Stephen appear when making his defense?
12. What effect did his defense produce?
13. What did the rabble do?
14. What were the last words of Stephen?
15. By whom was Stephen buried?

16. What followed the death of Stephen?
17. What was the effect of that persecution?
18. What is said of Philip?
19. How extensive was the revival in Samaria?
20. What was the natural consequence of such a revival?
21. What resulted from the scattering of the disciples in consequence of persecution?
22. Who made known the tidings of salvation?
23. What remarkable conversion is mentioned?
24. Where was he, and how was he employed?
25. How was Philip induced to join this Ethiopian?
26. What did Philip explain to him?
27. With what effect?
28. What did the Ethiopian declare?
29. What then did Philip do?
30. And what is then said of this young convert?



## LESSON FORTY-SIXTH.

### SAUL'S CONVERSION.

AMONG those who were present at the martyrdom of Stephen was a young man by the name of Saul. He was of a wealthy family, and had been highly educated under the care of Gamaliel, supposed to be the same who gave that good advice to the Jewish council of which we spoke in a



JESUS SPEAKING TO SAUL.

previous lesson. This Saul became one of the most active persecutors of the disciples. He was exceedingly mad against them, dragged men and women to prison, compelled some to blaspheme, and gave his voice in favor of putting others to death. In all this he thought he was doing right, for he regarded the disciples as deluded fanatics.

Armed with authority from the chief priests, Saul made a long journey, for the purpose of seizing any disciples that he might find, and bringing them bound to Jerusalem.

As he and his party drew near the city of Damascus, about noon, suddenly a light from heaven, above the brightness of the sun, shone round about them. So overpowering was the light that they all fell to the ground, and Jesus personally appeared to Saul and talked with him. "I have appeared to thee," said Jesus, "to make thee a minister, and to send thee to the Gentiles, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified."

It does not appear that those who were with Saul heard this voice, although they all saw the light, and were smitten to the earth when it appeared. Jesus revealed himself to Saul only, and Saul listened, trembled, and obeyed. He soon began to preach the faith which he had so bitterly persecuted, and, his name being changed to Paul, he became the most eminent, zealous, and suc-

cessful apostle. Fourteen of the epistles in the New Testament were written by him, and his whole life, from the day of his conversion, was spent in labors for the glory of Christ and the salvation of men.

In the mean time the other apostles traveled through various regions, performing miracles, preaching the Gospel, and building up the Church. Of these journeys and labors we have but few accounts, and can only notice some of the more remarkable.

At a place called Lydda there was a most astonishing revival under the ministry of Peter, who in that place healed a man named Eneas, who was sick of the palsy, and had kept his bed eight years. Of course Peter also preached to the people, and it is said, as the result of this visit, that all who dwelt in Lydda and Saron turned to the Lord.

Not far from Lydda, where Peter then was, is a seaport town called Joppa, where a benevolent Christian woman had recently died. Her name was Tabitha, or Dorcas. The disciples at Joppa sent for Peter, probably to attend her funeral, or to speak words of comfort to those who mourned because of this good woman's death. When

Peter went up into the chamber where her dead body lay, the women who were there weeping showed him the coats and garments which Dorcas made while she was with them. Then Peter, putting them all out of the room, kneeled down and prayed; after which he spoke to the dead body, and said, "Tabitha, arise!" And she opened her eyes, and Peter, taking her by the hand, lifted her up.

Of course this was an occasion of great joy among all her acquaintance, and so wonderful a miracle speedily became known throughout the city. It was the first time that an apostle had called the dead to life, and the result was that many believed in the Lord.

After this Peter remained some time in Joppa, and it was here that, by a vision from heaven, he was taught that the Gospel of Christ was designed for Gentiles as well as Jews. Up to this time he and the other apostles supposed, and acted on the supposition, that Christ died for the children of Israel only. Now he was taught that people of every nation and language had an equal interest in the atonement made by the Saviour.



## QUESTIONS ON LESSON XLVI.

1. What was the name of the young man here mentioned?
2. What is said of Saul's parentage?
3. From whom did he receive his education?
4. How did Saul show his hostility to the disciples?
5. In what light did he regard the followers of Christ?
6. From whom did Saul obtain authority to persecute Christians?
7. What did he intend to do with the disciples he might seize?
8. Near what city did Saul's conversion occur?
9. What was seen by him and his companions?
10. Who personally appeared to Saul?
11. Repeat what Jesus said to him?
12. Who else heard the words of Jesus?
13. State the effect produced on Saul by this interview?
14. To what was his name changed?
15. What did he afterward become?
16. How much of the New Testament was written by Paul?
17. How were the other apostles employed?
18. What miracle was performed at Lydda?
19. What else resulted from Peter's visit to Lydda?
20. What was the name of the Christian woman who died at Joppa?
21. Relate the circumstances of the miracle wrought by Peter?

22. What did this miracle produce among the friends of Dorcas?
  23. To whom did the miracle speedily become known?
  24. What is said of this miracle?
  25. What resulted from it?
  26. What was Peter taught by a vision from heaven?
  27. What had been the opinion and practice of the apostles hitherto?
  28. What were they now taught?
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## LESSON FORTY-SEVENTH.

### PETER'S DELIVERANCE FROM PRISON.

THE disciples of Jesus were first called Christians at Antioch, a city of Syria, now called Antakia. Here the Gospel was first preached by those of the disciples who were scattered abroad at the martyrdom of Stephen. Great success attended their labors, and a great number of the people were converted. These young disciples at Antioch gave very pleasing evidence of the reality of their conversion when news was brought to them of a famine in Judea. They determined, every man according to his ability, to send relief to their brethren,

whom, although they had never seen, they loved with Christian affection.

About this time a bloody persecution broke out against the Christians. Herod Agrippa, the grandson of Herod the Great, was now ruler over Judea. He was a cruel tyrant, and having seized on James, the brother of John, caused him to be put to death, either by beheading him, or piercing him through with a sword. This was James, commonly called the Greater, to distinguish him from the son of Alpheus, who was called James the Less.

The tyrant then seized on Peter, intending also to take his life; but God wrought a special and wonderful miracle for his deliverance. Herod had not only put him in prison, but had chained him there, and given him in special charge of sixteen Roman soldiers. There seemed no hope that Peter could escape, and the Christians of Jerusalem were of course in deep affliction. But they betook themselves to prayer, earnest and persevering prayer, in his behalf. And their prayer was heard and answered.

The night before Peter was to suffer death, God sent an angel to the prison, who found him quietly sleeping between two sol-

diers, and bound with two chains. The angel roused him, and the chains fell off. He directed Peter to rise and follow him, which he did, and the great iron gate of the prison swung open before them, and they passed safely out into the city.

Then the angel left Peter, and it was some time before he recovered sufficiently to know where he was. He had thought at first that it was but a dream; but when he became conscious that he was really at liberty, he went to the house of Mary, the mother of John Mark, where many had assembled, and were holding a prayer-meeting. They had been praying for Peter's deliverance; but when he knocked at the door for admittance they could scarcely believe that it was really he, and that their prayer had been so wonderfully answered. Some of them thought at first that it was Peter's angel, or his spirit, which had been released from the body; but when they knew that it was really Peter himself, they rejoiced greatly, and Peter, having briefly related the circumstances of his escape, went to another place where it was not likely that Herod would readily find him.

Next morning there was, of course, great

anxiety among the soldiers to know how Peter had got out of prison. Herod examined them, but they could give no information; and as they had allowed Peter to escape, he gave orders that the soldiers who had him in custody should themselves be put to death.

Herod did not live a great while after this. On an appointed public day, arrayed in royal apparel, he made an oration to the people, and they cried out, "It is the voice of a god, and not of a man." Then the angel of the Lord smote him because he gave not God the glory, and he died a loathsome death. Thus were dispelled the fears of the disciples relative to the further cruelties they had anticipated, and the word of God grew and multiplied.

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### QUESTIONS ON LESSON XLVII.

1. Where were the disciples first called Christians?
2. Where is Antioch, and what is it now called?
3. By whom was the Gospel first preached in Antioch?
4. What evidence did the people of Antioch give of their conversion?
5. Who was ruler in Judea at this time?

6. What relation was he to the Herod who put the children to death in the infancy of Jesus?
7. What was the character of this Herod?
8. Which of the apostles did he put to death?
9. Which James was this?
10. Whose son was he?
11. On whom did the tyrant then seize?
12. What did he intend to do with Peter?
13. How was Peter secured in the prison?
14. What caused deep affliction to the Christians in Jerusalem?
15. What did they do in this affliction?
16. How did the angel of the Lord find Peter?
17. What happened when the angel roused him from sleep?
18. Relate further circumstances connected with Peter's escape.
19. Where did he go when he recovered from his surprise?
20. For what purpose had many assembled at the house of Mary?
21. What did many of them think when Peter knocked at the door?
22. Whither did Peter then go?
23. On what account was there great anxiety next morning?
24. What happened to the soldiers who had charge of Peter?
25. What is then said of Herod's life?
26. What did the people cry out when Herod made his oration?
27. Who then smote him, and what followed?
28. What were thus dispelled?

## LESSON FORTY-EIGHTH.

## LABORS OF PAUL AND BARNABAS.

WHILE the apostles were at Antioch attending to the affairs of the Church, the Holy Ghost made a special revelation of his will that Paul and Barnabas should go forth on a mission to preach the Gospel in other places. This Barnabas was not an apostle; but he was a man full of faith and zeal, and a very successful preacher. Accordingly they went forth, and in their journeyings visited Seleucia, a city on the coast of Syria; Cyprus, an island in the Mediterranean Sea; Perga, a town in Pamphylia, and Antioch of Pisidia, so called to distinguish it from that other Antioch which was the capital of Syria.

At Paphos, a city in the western part of the isle of Cyprus, Paul performed a miracle, the first wrought by him of which we have any account. There was in that city a very wicked man, who pretended to be a sorcerer, and who tried to prevent people from listening to the preaching of the Gospel. Paul charged him with his guilt, rebuking him in very strong language, and then said: "The

hand of the Lord is upon thee, and thou shalt be blind for a season." We know not how long he continued blind, but the miracle confirmed the truth of the doctrines preached by the apostles.

The next place visited by Paul and Barnabas was Iconium, a large city, the capital of Lycaonia. There they had great success. A multitude both of Jews and Greeks believed; Paul wrought many miracles, and they continued there a long time. At length a conspiracy of wicked men was made with the purpose of stoning them to death, of which when the apostles were aware they fled to Lystra, another city of Lycaonia, a few miles to the south of Iconium.

At Lystra Paul healed a poor cripple who had never been able to walk. He did it by simply saying, with a loud voice, "Stand upright on thy feet," and immediately the man leaped and walked.

The mass of the people in this place were idolaters, and worshiped imaginary gods, in whose honor temples were erected, and for whose worship priests were set apart. It is not known how many of these imaginary deities there were, and different places had



different idols. Jupiter was almost universally supposed to be the most powerful of them all, and he was called the father of the gods. Mercury was the name of another. Him they worshiped as the god of eloquence.

There can be no doubt that these people were, for the most part, sincere in their belief, absurd and foolish as it was. The healing of the cripple by a word from the apostle was to them a most astounding event. They knew that there was no deception about it, and they knew that no mere human power could have so suddenly healed a man unable to use his feet from his birth. Hence they hastily concluded that their gods had come down to them in the likeness of men. They supposed that Barnabas was Jupiter, and they called Paul Mercury, because he was the chief speaker.

Fully persuaded of this, the priests brought oxen, decorated with ribbons and flowers, for the purpose of sacrificing them in honor of their visitors. The apostles, of course, would not permit this, and ran in among the people and told them who they were, and the object for which they had visited their city, namely, to persuade them to turn from these vanities unto the living God,

who made heaven and earth, and the sea, and all things that are therein.

Thus with difficulty the people were restrained from this folly. In a few days thereafter those who thus sought to worship the apostles were so incensed against them by wicked men, that they stoned Paul until it was thought that they had killed him. They then drew him out of the city and left him, supposing he had been dead. Whether he was killed or only stunned is uncertain; but in a little while he rose up, and with Barnabas pursued his missionary tour.

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### QUESTIONS ON LESSON XLVIII.

1. What revelation from heaven was made to the apostles at Antioch?
2. Who was Barnabas, and what was his reputation?
3. Where is Seleucia? Cyprus? Perga?
4. Why is Antioch of Pisidia so called?
5. Where is Paphos?
6. What miracle did Paul perform at Paphos?
7. In what language did Paul address him?
8. What is stated as the result of this miracle?
9. Where and what was Iconium?
10. What success attended their labors in this place?
11. Why did the apostles leave Iconium?
12. To what place did they then go?

13. Where was Lystra?
  14. What miracle did Paul perform at Lystra?
  15. How did he perform it?
  16. What were the mass of the people in this place?
  17. What is an idolater?
  18. Whom did the idolaters generally consider the principal god?
  19. Who was regarded as the god of eloquence?
  20. What is said of the sincerity of these idolaters?
  21. How were they affected by the healing of the cripple?
  22. To what conclusion did they come?
  23. Whom did they suppose the apostles were?
  24. How did the priests intend to show them honor?
  25. What course did the apostles take?
  26. What did they tell them was the object of their visit?
  27. What happened a few days afterward?
  28. Do you suppose Paul was actually killed or only stunned?
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## LESSON FORTY-NINTH.

### PERSECUTION OF PAUL AND SILAS.

SOME time after the events related in the last lesson, Paul took with him Silas, an eminent disciple, although not an apostle, and made another journey into places that had not yet been visited by preachers of the

Gospel. This Silas is supposed to be the same man who is called Silvanus in several places in St. Paul's epistles. With them went also Luke, who gives an account of the journey.

In most of the places visited by them they had great success in winning souls to Christ. At Philippi, a city of Macedonia, occurred the remarkable conversion of a woman named Lydia. There was no miraculous appearance, as in the case of Saul's conversion, but it is said simply that under the preaching of the apostle the Lord opened her heart. Immediately she was baptized, and her household; by which is meant, probably, her infant children, as nothing is said of the conversion of any but herself, and the apostle would not have baptized grown persons merely on the profession of *her* faith.

Here Paul wrought a miracle similar to those performed by Jesus Christ. A young woman, who was possessed with an evil spirit, followed Paul from place to place for many days, until he, being grieved, turned and said to the spirit, "I command thee, in the name of Jesus Christ, to come out of her."

The miracles wrought by the apostles dif-

ferred from those of the Saviour in the fact that his were done in his own name, theirs always in the name of Jesus.

This miracle was followed by the most cruel treatment. The apostle and his companion were stripped of their clothes, and beaten with many stripes. The Jews were forbidden to inflict more than thirty-nine stripes at a time; but there was no such law among the Romans, and it is probable that it is to this punishment Paul alludes when he speaks of having been in stripes above measure. (2 Cor. xi, 23.) Then the magistrates caused Paul and Silas to be thrust into a dungeon, where their feet were made fast in the stocks. This was a punishment inflicted on the vilest criminals, and, after the severe beating the apostles had received, must have been exceedingly painful; but the grace of God was sufficient for them, and they rejoiced; and at midnight they prayed, and sang praises to God so loud that the other prisoners heard them.

And now He who hears prayer wrought a most wonderful miracle in behalf of his imprisoned servants. There was a great earthquake, which shook the foundations of the prison, threw open every door, and

loosened the bonds of every prisoner. The keeper was terrified, and would have killed himself, supposing that all the prisoners had escaped; but Paul assured him to the contrary, and the poor fellow, struck with conviction, trembled and fell down before Paul and Silas, and cried out, "What must I do to be saved?" To this question they gave the usual answer: "Believe on the Lord Jesus Christ."

Then the apostles preached a sermon to all that were in the house, including the family of the jailor, who had been roused from their beds by the earthquake, and they were converted and baptized there in the prison immediately. This took place a little after midnight; and now he who had shown such cruelty to the apostles was anxious to atone for it by all the kindness in his power. He washed the wounds made by the stripes, set food before them, and rejoiced greatly in God who had shown him such mercy.

From Philippi they went to Thessalonica, where also they were persecuted, but where they succeeded in raising a Church, to the members of which Paul's two epistles to the Thessalonians were addressed; and at Berea, another city of Macedonia, many

received the Gospel with gladness, not a few of whom were women of high rank, as well as men who had been brought up in idolatry.

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### QUESTIONS ON LESSON XLIX.

1. Whom did Paul take with him in his next journey?
2. By what other name is Silas thought to have been called?
3. Who else accompanied Paul on this journey?
4. What success had they on this tour?
5. Where is Philippi?
6. What is the name of the woman whose conversion is here given?
7. What was there peculiar in her conversion?
8. Who are to be understood by her household?
9. What is the argument here found for the baptism of infants?
10. What miracle did Paul perform at Philippi?
11. Wherein do the miracles wrought by the apostles differ from those performed by Jesus Christ?
12. After this miracle what kind of treatment did they receive?
13. What was done to them?
14. How many stripes did the Jewish law allow?
15. What is inferred from the fact that they here received *many* stripes?
16. What was then done to them?
17. How did they bear this severe punishment?
18. In what way did they employ their time in the prison?

19. Who then wrought a miracle in their behalf?
20. What was the miracle, and what effects did it produce?
21. Why would the keeper have killed himself?
22. What did the keeper then do?
23. What question did he propose to Paul and Silas?
24. What was their answer?
25. To whom did the apostles then preach?
26. What effect was produced by this sermon?
27. How did the jailor then treat them?
28. When did all this take place?
29. Where is Berea?
30. State the result of the apostles' preaching at Berea.



## LESSON FIFTIETH.

### AFFLICTIONS AND PERSECUTIONS.

ATHENS, the most celebrated city of Greece, was next visited by the apostle. Here he had not very great success. He found the city wholly given to idolatry, and altars consecrated to imaginary gods abounding in every part of the city. Among the rest there was one inscribed To THE UNKNOWN GOD, which was erected probably because the people had heard of Jehovah, but knew nothing of his character or perfections.



In a large court room, known as the Areopagus, Paul preached to the citizens. In his sermon he told them of the true God, to whom they had ascribed the epithet "unknown," and concluded his discourse by speaking of the resurrection of Jesus Christ from the dead, and of the day of judgment to which they were all hastening. Some of his hearers treated him with contempt, and others professed a desire to hear him on another occasion; but the opportunity was not afforded, for he soon departed thence and went to Corinth, where, in addition to Barnabas and Luke, who were still with him, he was assisted also by Silas and Timothy, who had been laboring in Macedonia.

Corinth was a magnificent city, the capital of Achaia. The inhabitants were exceedingly wicked, but many of them were converted through the ministry of Paul and his associates. He remained at Corinth a year and six months, during which time he worked at his trade, which was that of a tent maker, and preached when opportunity was afforded.

The next important scene of the apostle's labors was Ephesus, a large city in Asia Minor, chiefly remarkable for a magnificent

temple erected in honor of the goddess Diana. This temple was regarded as one of the seven wonders of the world, and many mechanics and other workmen obtained a living by taking care of it and supplying the wants of those who worshiped there. So great was the success of the Gospel, and such multitudes were converted to Christianity during the three months that Paul remained in the city, that these men began to be afraid that the worship of Diana would cease altogether, and that thus they would be deprived of a living. Accordingly they incited the people against Paul, and in the tumult he would probably have been killed had he not been protected by one of the magistrates of the city.

At Ephesus Paul performed many miracles, or more properly, as Luke expresses it, and as we are to understand the expression in all cases, God wrought miracles by the hand of Paul. It was while he was in this city that the apostle wrote his two epistles to the young converts at Corinth.

Paul and his associates continued their journeyings by land and by sea, visiting various places, preaching the Gospel and working miracles. They taught publicly,

that is, in the synagogues, and wherever a congregation could be got together; and they taught the people also privately at their houses. They were in the midst of dangers and persecutions continually; laboring with their own hands for their daily bread; at times suffering hunger and cold; mocked, imprisoned, beaten with rods; but calm and unmoved, pursuing steadily the one great object for which Christ had commissioned them, not even counting their lives dear unto them so that they might win souls to Jesus.

This was the case not only with Paul and his immediate companions, but with all the apostles, of many of whose labors we have no special account; and this is true also of many disciples whose names are unknown to us, but all of which are written in the book of life.

And now Paul and his company turned their faces toward Jerusalem. On their way they stopped at Cesarea, a city on the Mediterranean coast, about sixty miles from Jerusalem. They put up with Philip, one of the deacons of the Church, who resided here; and here a certain prophet, named Agabus, predicted, under the influence of

the Holy Ghost, that at Jerusalem the Jews would bind Paul and deliver him into the hands of the Gentiles. Then the friends besought him not to run into that danger; but Paul, satisfied that this was the course of duty, declared that he was not only ready to be bound, but to die at Jerusalem for the name of the Lord Jesus. Then, weeping at the thought that they should see his face no more, they said, The will of the Lord be done.

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### QUESTIONS ON LESSON L.

1. Where and what was Athens?
2. What success attended Paul's labors in Athens?
3. In what state did the apostle find that city?
4. What was inscribed on one of the Athenian altars?
5. Where did the Athenians assemble to hear Paul preach?
6. What was the subject of Paul's discourse?
7. How did they receive the sermon?
8. Whither did Paul go when he left Athens?
9. Who were with Paul in his ministrations at Corinth?
10. What do you know of Corinth?
11. What was the character of the Corinthians?
12. How long did Paul remain at Corinth?

13. What trade did Paul work at in Corinth?
14. Where was his next important field of labor?
15. For what was the city of Ephesus remarkable?
16. Of what were the men of Ephesus afraid?
17. How was Paul rescued from their violence?
18. What does Luke say of the miracles at Ephesus?
19. What did Paul write while he was at Ephesus?
20. How did Paul and his associates teach?
21. State some of the afflictions of the apostles.
22. What great object had they constantly in view?
23. What is said of the other apostles and disciples of Jesus?
24. Where did they stop on their way to Jerusalem?
25. Where was Cesarea?
26. With whom did they stop in that city?
27. What was foretold by Agabus?
28. How did this warning affect Paul's friends?
29. Why was he determined to go?
30. In what way did he express that determination?
31. Why did they weep at Paul's departure?



## LESSON FIFTY-FIRST.

### LAST LABORS OF THE APOSTLES.

HAVING finished his missionary tour, Paul, with his fellow-laborers, returned to Jerusalem, where the brethren gladly received them, and rejoiced to hear of the wonderful

success God had given them, both among Gentiles and Jews.

James the Less seems to have been the only apostle who resided in Jerusalem, and it is probable that he had charge of the Church there, as he is specially mentioned as the apostle to whom Paul gave an account of his labors. James also presided at a Church meeting at which were present Paul and Peter and other chief ministers. (See Acts xv, 1-13, etc.)

Little more than a week elapsed when the prediction of Agabus was fulfilled. Paul's own countrymen, the Jews, laid hold upon him, under the absurd charge that he had polluted the temple by bringing Gentiles into it. A great commotion was made by this appeal to the prejudices and passions of the mob, who dragged the apostle out of the temple, beat him, and would have put him to death, but he was rescued from their hands by a band of Roman soldiers. Then he was taken before the Jewish high court, where also he was treated with indignity, the high-priest, Ananias, commanding those who stood by to smite him on the mouth.

While Paul was making his defense, the

members of the court, some of whom were Pharisees and some Sadducees, had a quarrel among themselves. So fierce was this quarrel that the captain of the guard was afraid Paul would be pulled to pieces by them. So he sent his soldiers, who took him from the court-room by force, and brought him into the guard-house, or castle, as it was called. There the next night Jesus appeared to Paul, and said to him, "Be of good cheer." He then told him that he would be sent to Rome, there also, as he had done in Jerusalem, to bear witness for the Crucified. As we may well suppose, this vision greatly cheered and encouraged the apostle in the persecutions that yet awaited him.

For two long years after this, however, Paul was kept in prison by Felix, who was then governor of Judea. This was a most unrighteous act. Paul had really done no wrong, and had not been condemned even by the Jewish court; but Felix was a man of no principle. He had heard Paul preach, and trembled under the truth; but in the mean hope that the apostle would give him money to procure his release, he kept him that long time in prison.

Felix was succeeded in the government by a man named Festus, who also heard Paul preach, as did also Agrippa, the king, when on a visit to Festus with his sister Bernice. This Agrippa was the great grandson of Herod the Great. He was so affected by a sermon of Paul's, that he declared himself almost persuaded to be a Christian.

Festus appears to have had a better sense of justice than Felix. He proposed to give Paul a trial; but he, knowing that the Jews were thirsting for his blood, declined to appear before Festus, and, as was his right, being a Roman citizen, he appealed to Cesar. Accordingly, as Jesus had told him, he was sent to Rome, that his case might be heard by the emperor.

On his way the ship in which he sailed was wrecked on the island of Melita, or Malta, where the crew and passengers remained three months, and where the apostle preached and wrought miracles. Then they again set sail, and reached the great city in safety.

At Rome Paul appears, at first, to have been kindly treated for a prisoner. With a Roman soldier always in attendance upon



him, he was allowed to preach to the people, and many were converted.

Here the Scriptural history of the Church ends. We have no authentic account of the time or the manner of the death of the great apostle. From a passage in one of his letters to Timothy (2d Ep. iv, 6, 8) it is inferred that he suffered martyrdom in the reign of the tyrant Nero. It is also said that all the other apostles, with the exception only of John, were put to death, some by crucifixion, and others by different methods of torture; but of these facts we have none of that positive certainty which attends the narratives found in the New Testament, and which were written under the inspiration of the Holy Ghost.

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### QUESTIONS ON LESSON LI.

1. How were Paul and his companions received at Jerusalem?
2. Which of the apostles resided at Jerusalem?
3. Of what is it probable that he had the charge?
4. Who were present at the church meeting at which James presided?
5. How long after Paul's arrival was the prediction of Agabus fulfilled?

6. What charge was then brought against Paul?
7. What effect was produced by this accusation?
8. What did the mob do to the apostle?
9. How was he rescued out of their hands?
10. Whither was he then taken?
11. What indignity did he meet with before Ananias?
12. Who quarreled while Paul was making his defense?
13. Of what was the captain of the guard fearful?
14. What did the captain then do?
15. Who appeared to Paul in the castle?
16. Whither did Jesus say Paul should be sent?
17. For what purpose was he to go to Rome?
18. By whom was Paul kept in prison two years after this?
19. Why is this called an unrighteous act?
20. What did he hope to get by keeping Paul in prison?
21. Who succeeded Felix?
22. What was said by Agrippa when he heard Paul preach?
23. What did Paul do when Festus proposed to try him?
24. By what right did Paul appeal to Cesar?
25. On what island was Paul shipwrecked?
26. How long did they remain in Malta?
27. How was the apostle treated at Rome?
28. Repeat the passage 2 Tim. iv, 6, 8.
29. What is inferred from that passage?
30. Under whose inspiration were the narratives of the New Testament written?

## LESSON FIFTY-SECOND.

## REVISION.

1. STATE what you know concerning Saint Luke.
2. Specify, in their order, the various appearances of Jesus after his resurrection.
3. Give some account of Enoch and Elijah.
4. How do you reconcile the two statements relative to the death of Judas Iscariot? Matt. xxvii, 5, and Acts i, 18.
5. To commemorate what event was the feast of Pentecost originally instituted?
6. How long was it from the ascension of Christ to the day of Pentecost?
7. When did the gift of tongues cease in the Christian Church?
8. Why were the disciples of Jesus called Galileans?
9. From what parts of the world were strangers present in Jerusalem at the feast of Pentecost?
10. Convicted sinners at the Pentecost asked,

“What shall we do?” Relate other instances of the same kind. (Acts ix, 6, and xvi, 30.)

11. Mention some of the predictions of Jesus relative to the persecutions which would befall his disciples.
12. How are Peter and John justified in refusing to obey the Jewish rulers?
13. Was the division of goods as practiced by the early Christians intended to be perpetual in the Church of Christ?
14. Repeat some warnings found in the New Testament against covetousness and the love of money.
15. Do you find any proof of the divinity of the Holy Ghost in the language of Peter to Ananias?
16. What do you understand by the *common* prison in which the apostles were confined?
17. When and how did Jesus predict that the disciples would be whipped or beaten?
18. Can you repeat the names of the first seven deacons?
19. What two things constituted ordination as practiced by the apostles?
20. Why was Stephen cast out of the city before being stoned to death?

21. What is the meaning of the word martyr as applied to Stephen?
22. Repeat the passage in Isaiah which the Ethiopian was reading when Philip met him.
23. What evidence of the divinity of Jesus do you find in the last words of Stephen?
24. Where was the apostle Paul born?
25. What assistance did Saul render at the martyrdom of Stephen?
26. Have we any evidence that Saul acted conscientiously in persecuting the disciples of Christ?
27. Name the epistles in the New Testament which were written by Paul.
28. Where was Lydda? Damascus? Joppa?
29. Relate the vision which Peter had at Joppa.
30. Was it James the Greater or James the Less who wrote the epistle that bears his name?
31. What is a quaternion of soldiers?
32. What is the meaning of the word Christian, and from what is it derived?
33. What was the name of the sorcerer who was struck blind?
34. What direction of Christ's did the apos-

tles follow when they fled from Iconium?

35. What disciples did Paul find at Lystra?
36. Where do you find the name of Silvanus in the epistles of Paul?
37. For what is the city of Philippi celebrated in profane history?
38. How do we know that Luke accompanied Paul and Silas on their missionary tour? (See Acts xvi, 11.)
39. Do you see any reason to suppose that the baptism of the jailor and his family could not have been by immersion?
40. Do you know of any letter written by Paul to the people of Philippi?
41. Where is Thessalonica, and what is it now called?
42. What was the peculiarity of the people of Berea?
43. Whose son was the apostle James the Less?
44. Whom did the Athenians mean by the unknown God?
45. What success had Paul in preaching at Corinth?
46. Give some account of the city of Ephesus.

47. Philip was a deacon. What was the other office held by him?
48. Is there any evidence that Peter exercised no authority over the other apostles?
49. Which of the Cesars was emperor when Paul went to Rome?
50. Which one of all the apostles is said to have died a natural death?

THE END.

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